Śrī Hari-bhakti-vilāsa

The glories of chanting the Lord's holy names

Text 270

atha śrī-bhagavan-nāma
sadā seveta sarvataḥ
tan-māhātmyaṁ ca vikhyātaṁ
saṅkṣepeṇātra likhyate

Therefore, the ultimate conclusion that any sane person will come to is that one should always chant the holy names of the Supreme Lord. Although the glories of the Lord's holy names are widely proclaimed, we shall describe them here, in brief.

Text 271

atha śrī-bhagavan-nāma-māhātmyam
(The glories of the Lord's holy names)

tatra śrī-bhagavan-nāma-
viśeṣasya ca sevanam
ṛṣibhiḥ kṛpayādiṣṭaṁ
tat-tat-kāma-hatātmanām

Now we will pass on the instructions of the merciful sages regarding the holy names of the Lord for the benefit of those whose hearts are polluted with material desires.

Text 272

atha kāma-viśeṣena śrī-bhagavan-nāma-viśeṣa-seva-māhātmyam
(Various names of the Lord are to be chanted to receive various results)

tatra papa-kṣayārthaṁ kaurme
(To counteract one's sinful reactions, this process is given in the *Kūrma Purāna*)

śrī-śabda-pūrvaṁ jaya-śabda-madhyaṁ
jaya-dvayād uttaratas tathā hi
triḥ-sapta-kṛtvo narasiṁha-nāma
japtaṁ nihanyād api vipra-hatyām

By chanting this *mantra* twenty-one times, the sinful reactions accrued by killing a *brāhmana* are destroyed: *śrī narasiṁha jaya narasiṁha jaya jaya narasiṁha.*

Text 273

mahā-bhaya-nivāraṇārthaṁ tatraiva

(In the same *Purāna*, the process for removing fear is explained)

śrī-pūrvo narasiṁho dvir
jayād uttaratas tu saḥ
triḥ-sāpta-kṛtvo japato
mahā-bhaya-nivāraṇaḥ

One becomes relieved from great danger or fear if he chants: *śri narasiṁha jaya jaya narasiṁha* twenty-one times.

Texts 274-276

kāla-viśeṣe tu maṅgalārthaṁ

(To invoke auspiciousness for special occasions)

viṣṇu-dharmottare mārkaṇḍeya-vajra-samvāde

(In a conversation between Mārkaṇḍeya and Vajra that is recorded in the *Viṣṇu-dharmattara* these verses are found)

puruṣaṁ vāsudevaṁ ca
tathā saṅkarṣaṇaṁ vibhum
pradyumnam aniruddhaṁ ca
kramād abdeṣu kīrtayet

balabhadraṁ tathā kṛṣṇaṁ
kīrtayed anaya-dvaye
mādhavaṁ puṇḍarīkākṣaṁ
tathā vai bhoga-śāyinam

padmanābhaṁ hṛṣīkeśaṁ
tathā devaṁ trivikramam
krameṇa rāja-śārdūla
vasantādiṣu kīrtayet

One should first chant the holy name, Puruṣa, for one year, then, Vāmadeva, for one year, then, Saṅkarṣaṇa, for one year, then, Pradyumna, for one year, and then, Aniruddha, for one year. When the sun enters the northern hemisphere, one should chant the name, Balarāma, and when the sun enters the southern hemisphere, one should chant the name, Kṛṣṇa.

O King, during the six seasons, beginning with summer, one should chant these six names in order—Mādhava, Puṇḍarikākṣa, Bhogaśāyī, Padmanābha, Hṛṣīkeśa and Trivikrama.

Texts 277-280

viṣṇuṁ ca madhu-hāntaraṁ
tathā devaṁ trivikramam
vāmanaṁ śrīdharaṁ caiva
hṛṣīkeśaṁ tathaiva ca

dāmodaraṁ padmanābhaṁ
keśavaṁ ca yadūttamam
nārāyaṇaṁ mādhavaṁ ca
govindaṁ ca tathā kramāt

caitrādiṣu ca māseṣu
deva-devam anusmaret
pradyumnam aniruddhaṁ ca
pakṣayoḥ kṛṣṇa-śuklayoḥ

sarvaḥ śarvaḥ śivaḥ sthānur
bhūtādir nidhir avyayaḥ
ādityādiṣu vareṣu
kramād evam anusmaret

During the twelve months of the year, beginning with Caitra, one should chant these twelve names of the Supreme Lord, in this order—Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣikeśa, Dāmodara, Padmanābha, Yadupati, Keśava, Nārāyaṇa, Mādhava, and Govinda.

One should remember the names, Pradyumna and Aniruddha, during the dark fortnight and light fortnight, respectively. During the seven days of the week, beginning from Sunday, one should remember these seven names, in this order—Sarva, Sarvaśiva, Sthāṇu, Bhūta, Ādi, Nidhi and Avyaya.

Texts 281-283

viśvaṁ viṣṇur vaṣaṭ-kāro
bhūta-bhavya-bhavat-prabhuḥ
bhūta-bhṛd bhūta-kṛd bhāvo
bhūtātmā bhūta-bhāvanaḥ

avyaktaḥ puṇḍarīkākṣo
viśvakarmā śuciśravāḥ
sad-bhāvo bhāvano bhartā
prabhavaḥ prabhur īśvaraḥ

aprameyo hṛṣīkeśaḥ
padmanābho 'mara-prabhuḥ
agrāhyaḥ śāśvato dhātā
kṛṣṇaś caitāny anusmaret

deva-devasya nāmāni
kṛttikādiṣu yādava

O descendent of the Yadu dynasty, Viśva, Viṣṇu, Vaṣaṭ-kāra, Bhūta-bhavya-bhavat, Bhūta-bhṛt, Bhūta-kṛt, Bhāva, Bhūtātmā, Bhūta-bhāvana, Avyakta, Puṇḍarīkākṣa, Viśvakarmā, Śuciśravā, Sad-bhāva, Bhāvana, Bhartā, Prabhava, Prabhu, Īśvara, Aprameya, Hṛṣīkeśa, Padmanābha, Amara-prabhu, Agrāhya, Śāśvata, Dhātā, and Kṛṣṇa—one should remember these holy names of the Supreme Lord as the sun makes its journey around the twenty-seven *nakṣatras*, or stars, beginning with Kṛttikā.

Texts 284-285

brahmāṇaṁ śrī-patiṁ viṣṇuṁ
kapilaṁ śrīdharaṁ prabhum
dāmodaraṁ hṛṣīkeśaṁ
govindaṁ madhusūdanam

bhūdharaṁ gadinaṁ devaṁ
śaṅkhinaṁ padminaṁ tathā
cakriṇaṁ ca mahā-rāja
prathamādiṣu saṁsmaret

O respected king, one should remember each holy name corresponding to each *nakṣatra*. During the fortnight, beginning from Pratipada, or the first day, up to the full moon or new moon day, one should remember these holy names in this order—Brahmā, Śrīpati, Viṣṇu, Kapila, Śrīdhara, Prabhu, Dāmodara, Hṛṣīkeśa, Govinda, Madhusūdana, Bhūdhara, Gadi, Śaṅkhi, Padmi and Cakri.

Texts 286-287

sarvaṁ vā sarvadā nāma
deva-devasya yādava
nāmāni sarvāṇi janārdanasya
kālaś ca sarvaḥ puruṣa-pravīraḥ

tasmāt sadā sarva-gatasya nāma
grāhyaṁ yatheṣṭaṁ varadasya rājan

O Yādava, one should always, and throughout every stage of his life, remember the holy names of Lord Viṣṇu, who is the origin of the demigods.

O King, the holy names of Lord Janārdana should always be glorified because by chanting them, everyone can attain auspiciousness. Whatever position one may find himself in, one should chant the holy names of the Supreme Lord, who always desires the welfare of His devotees.

Texts 288

vividha-kāma-siddhaye ca pulastyoktau

(To fulfill various desires, Sage Pulastya has advised one to chant these holy names of the Lord)

kāmaḥ kāma-pradaḥ kāntaḥ
kāma-pālas tathā hariḥ
ānando mādhavaś caiva
kāma-saṁsiddhaye japet

Kāma, Kāma-prada, Kānta, Kāma-pāla, Hari, Ānanda, and Mādhava—one should chant these holy names of the Lord if he wants to achieve the fulfillment of his desires.

Text 289

rāmaḥ paraśurāmaś ca
nṛsiṁho viṣṇur eva ca
vikramaś caivam ādīni
japyāny ari-jigīṣubhiḥ

Those who are desirous of victory should chant these holy names—Rāma, Paraśurāma, Nṛsiṁha, Viṣṇu, and Trivikrama.

Texts 290-291

vidyām abhyastatā nityaṁ
japtavyaḥ puruṣottamaḥ
dāmodaraṁ bandha-gato
nityam eva japen naraḥ

keśavaṁ puṇḍarīkākṣaṁ
aniśaṁ hi tathā japet
netra-bādhāsu sarvāsu
hṛṣīkeśaṁ bhayeṣu ca

Those who are engaged in studies should always chant the holy name, Puruśottama. Those who are entangled in an undesirable way should chant the names, Dāmodara, Keśava, and Puṇḍarikākṣa every day. If one is frightened, or faced with some bodily pain, such as an eye disease, he should chant the holy name, Hṛṣikeśa.

Text 292

acyutaṁ cāmṛtaṁ caiva
japed auṣadha-karmaṇi
saṅgrāmābhimukho gacchan
saṁsmared aparājitam

While taking medicine, one should chant, Acyuta and Amṛta. While going into battle, one should remember the name, Aparājita.

Text 293

cakriṇaṁ gadinaṁ caiva
śārṅginaṁ khaḍginaṁ tathā
kṣemārthī pravasan nityaṁ
dikṣu pracyādiṣu smaret

If a person desires auspiciousness, he should chant the name, Cakri, while traveling to the east, Gadi, while traveling to the west, Śārṇgi, while traveling to the north, and, Khaḍgi, while traveling to the south.

Text 294

ajitaṁ cādhipaṁ caiva
sarvaṁ sarveśvaraṁ tathā
saṁsmaret puruṣo bhaktyā
vyavahāreṣu sarvadā

Those who wish to flourish in business should remember the names, Ajita, Adhipa, Sarva, and Sarveśvara.

Text 295

nārāyaṇaṁ sarva-kālaṁ
kṣuta-praskhalanādiṣu
graha-nakṣatra-pīḍaṣu
deva-bādhāsu sarvataḥ

While sneezing, or stumbling, or at a time of great suffering due to the influence of an inauspicious planet or star, or during a drought, flood, or other natural disaster, one should remember the name, Nārāyaṇa.

Texts 296-297

dasyu-vairi-nirodheṣu
vyāghra-siṁhādi-saṅkaṭe
andhakāre tamas-tīvre
narasiṁham anusmaret

agni-dāhe samutpanne
saṁsarej jala-śāyinam
garuḍadhvajānusmaraṇād
viṣa-vīryaṁ vyapohati

When attacked by plunderers or enemies, when in danger because of a wild animal, such as a lion or tiger, or when in complete darkness or confusion, one should remember the name, Nṛsiṁha. When in danger due to fire, one should remember Lord Viṣṇu who lies on the ocean of milk. By remembering the name, Garuḍadvaja, poison can be neutralized.

Text 298

snāne devārcane home
praṇipāte pradakṣiṇe
kīrtayed bhagavan-nāma
vāsudeveti tat-paraḥ

A Vaiṣṇava whose heart is fixed upon the Supreme Lord without any deviation should chant the name, Vāsudeva, while bathing, while worshiping the Lord, while performing a fire sacrifice, while offering obeisances, and while circumambulating the Deity.

Texts 299-300

sthāpane vitta-dhanyāder
apadhyāne ca duṣṭaje
kurvīta tan-manā bhūtvā
anantācyuta-kīrtanam

nārāyaṇaṁ śārṅga-dharaṁ
śrīdharaṁ puruṣottamam
vāmanaṁ khaḍginaṁ caiva
duṣṭa-svapne sadā smaret

When sinful people create a disturbance, or try to harm one, as well as at the time of planting seeds in the field, one should chant the names, Ananta and Acyuta. If one has a nightmare, he should remember the names, Nārāyaṇa, Śārṅgadhara, Śrīdhara, Puruṣottama, Vāmana, and Khaḍgadhāri.

Texts 301-302

mahārṇavādau paryaṅka-
śāyinaṁ ca naraḥ smaret
balabhadraṁ samṛddhy-arthaṁ
sarva-karmaṇi saṁsmaret

jagat-patim apatyārthaṁ
stuvan bhaktyā na sīdati
śrīsaṁ sarvābhyudayike
karmaṇy āśu prakīrtyet

When one is in the middle of an ocean, he should remember the Supreme Lord as He lies on the bed of Ananta. To gain prosperity, one should remember Balabhadra while performing all his activities. If one offers prayers to the Lord of the universe with devotion for the benefit of his son, he will not face any difficulty. While performing all types of auspicious activities, one should chant the holy names of the Supreme Lord, the husband of Lakṣmī.

Text 303

ariṣṭeṣu hy aśeṣeṣu
viśokaṁ ca sadā japet
maru-prapātāgni-jala-
bandhanādiṣu mṛtyuṣu

svatantra-paratantreṣu
vāsudevaṁ japed budhaḥ

If one is troubled by seemingly insurmountable obstacles, he should chant the name, Viśoka. If, by the arrangement of the providence, one goes to a country that is afflicted by severe drought, or when one is in great danger due to fire, water, or bondage, or when one is disturbed by some unexpected distress, he should faithfully chant the name, Vāsudeva.

Texts 304-305

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yathābhirocate nāma
tat sarvārtheṣu kīrtayet

sarvārtha-siddhim āpnoti
nāmnām ekārthatā yathā
sarvāṇy etāni nāmāni
parasya brahmaṇo hareḥ

The Supreme Lord, who carries a *cakra* in His hand, is the master of the demigods and the possessor of unlimited prowess. According to one's inclination, one should glorify the Lord's holy names to achieve perfection in all activities. The above-mentioned holy names of the Supreme Lord are applicable to Him alone. The chanting of any of these holy names is competent to award one all perfection.

Text 306

evaṁ viṣṇu-dharmottare ca mārkaṇḍeya-vajra-samvāde kiṁ ca

(In a conversation between Mārkaṇḍeya and Vajra that is found in the *Viṣṇu-dharmottara* it is stated)

kūrmaṁ varāhaṁ matsyaṁ vā
jala-prasthāraṇe smaret
bhrājiṣṇum agni-janane
japen nāma tv akhaṇḍitam

While swimming, one should remember the names, Kūrma, Varāha, and Matsya. If one is threatened by fire, he should chant the name, Viṣṇu, without interruption.

Text 307

garuḍadhvajānusmaraṇād
āpado mucyate naraḥ
jvara-juṣṭa-śiro-roga-
viṣa-vīryaṁ ca śāmyati

To become freed from the influence of any calamity, as well as to become relieved from diseases and the effects of poison, one should remember the holy name, Garuḍadhvaja.

Text 308

balabhadraṁ tu yuddhārthī
kṛṣyārambhe halāyudham
uttāraṇaṁ vanijyārthī
rāmam abhyudaye nṛpa

O King, those who desire to fight should think of Balarāma. While working on a farm, one should remember the name, Halāyudha. Those who want prosperity in business should remember Uttāraṇa, and those who want to complete a difficult task should remember the name, Rāma.

Text 309

maṅgalyaṁ maṅgalaṁ viṣṇuṁ
maṅgalyeṣu ca kīrtayet
uttiṣṭhan kīrtayed viṣṇuṁ
prasvapan mādhavaṁ naraḥ

bhojane caiva govindaṁ
sarvatra madhusūdanam

While performing a pious activity, the name Viṣṇu, which is the abode of all auspiciousness, should be remembered. While going to sleep, one should remember Mādhava, while eating, one should remember Govinda, and in all spheres of life, one should glorify Madhusūdana.

Texts 310-312

tatraivānyatra **(Elsewhere in the same literature it is stated)**

auśadhe cintayed viṣṇuṁ
bhojane ca janārdanam

śayane padmanābhaṁ ca
maithune ca prajāpatim

saṅgrāme cakriṇaṁ kruddhaṁ
sthāna-bhraṁśe trivikramam
nārāyaṇaṁ vṛṣotsarge
śrīdharaṁ priya-saṅgame

jala-madhye ca vārāhaṁ
pāvake jalaśāyinam
kānane narasiṁhaṁ ca
parvate raghunandanam

duḥsvapne smara govindaṁ
viśuddhau madhusūdanam
māyāsu vāmanaṁ devaṁ
sarva-kāryeṣu mādhavam

While taking medicine, one should remember the names, Śrī Viṣṇu and Janārdana. While going to sleep, one should remember Padmanābha. At the time of marriage, one should remember Prajāpati; at the time of fighting, one should remember Kruddha cakri; when in danger of losing one's position, one should remember Trivikrama; while offering a bull in charity, one should remember Nārāyaṇa; while meeting one's beloved, one should remember Śrīdhara; while in the water, one should remember Varāhadeva; when in danger due to fire, one should remember the Supreme Lord who lies upon the ocean of milk. In the forest, one should remember Nṛsiṁha; in the mountains, one should remember Raghunandana; during a nightmare, one should remember Govinda; while performing pious activities, one should remember Madhusūdana; when in illusion, one should remember Vāmana; and in all activities, one should remember Mādhava.

Texts 313-314

kiṁ ca **(It is also stated)**

kīrtayed vāsudevaṁ ca
anukteṣv api yādava
kāryārambhe tathā rājan
yatheṣṭhaṁ nāma kīrtayet

sarvāni nāmāni hi tasya rājan
sarvārtha-siddhayai tu bhavanti puṁsaḥ
tasmād yatheṣṭhaṁ khalu kṛṣṇa-nāma
sarveṣu kāryeṣu japeta bhaktyā

One should chant the holy name, Vāsudeva, in all circumstances that have not been mentioned. It is the duty of everyone to chant the holy names of the Lord at the beginning of every endeavor.

O King, all the holy names of Lord Kṛṣṇa are capable of awarding one perfection. That is why one should remember the holy names of Kṛṣna while performing all of one's activities.

Text 315

tatrākhila-pāponmulanatvam **(It uproots all sinful reactions)**

atha sāmānyataḥ śrī-bhagavan-nāma-kīrtana-mahātmyaṁ
(The glories of chanting the holy name of the Lord)

viṣṇu-dharme hari-bhakti-sudhodaye coktaṁ nāradena
(Nārada Muni spoke this verse, as found in the *Viṣṇu-dharma* and the *Hari-bhakti-sudhodaya*)

aho su-nirmalā yūyaṁ
rāgo hi hari-kīrtane
avidhūya tamaḥ kṛtsnaṁ
nṛṇām udeti sūryavat

Oh! Your hearts must be pure because I can see that you have developed attachment for chanting the holy name of Lord Hari. Just as darkness vanishes as soon as the sun rises, all darkness born of ignorance is dissipated from the heart by the influence of the chanting of the holy name of the Lord.

Texts 316-317

gāruḍe (In the *Garuḍa Purāṇa* it is stated)

pāpānalasya dīptasya
mā kurvantu bhayaṁ naraḥ
govinda-nāma-meghaughair
naśyate nīra-bindubhiḥ

avaśenāpi yan-nāmni
kīrtane sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

There is no need for anyone to be afraid of the blazing fire of sinful reactions because, just as a fire can be extinguished by rain from a cloud, the drops of rain from the cloud of Lord Govinda's holy name extinguishes the blazing fire of sinful reactions. Just as a deer flees as soon as she sees a lion, all sinful reactions immediately depart when one spontaneously chants the holy name of Lord Govinda.

Texts 318-319

yan-nāma-kīrtanaṁ bhaktyā
vilāpanam anuttamam
maitreyāśeṣa-pāpānāṁ
dhātūnām iva pāvakaḥ

yasmin nyasta-matir na yāti
narakaṁ svargo 'pi yac-cintane
vighno yatra niveṣitātma-manaso
brāhmo 'pi loko 'lpakaḥ

muktiṁ cetasi yaḥ sthito 'mala-
dhiyaṁ puṁsāṁ dadāty avyayaḥ
kiṁ citraṁ yad-aghaṁ prayāti
vilayaṁ tatrācyute kīrtite

O Maitreya, as fire purifies all kinds of metal, the chanting of the holy name of Lord Kṛṣṇa destroys all kinds of sinful reactions. By fixing one's mind on the Supreme Lord, one will never have to experience the torments of hell. By meditating upon Him, one's passage to the heavenly planets becomes opened. By absorbing one's mind on Him, elevation to Brahmaloka becomes an insignificant accomplishment. The inexhaustible Lord, when meditated upon by a pure-hearted devotee, sits in his heart and awards him liberation. Is it astonishing that simply by chanting the holy name of the Lord, all of one's sinful reactions are vanquished?

Text 320

viṣṇu-dharmottare **(In the *Viṣṇu-dharmottara* it is stated)**

sāyaṁ prātas tathā kṛtvā
deva-devasya kīrtanam
sarva-pāpa-vinirmuktaḥ
svarga-loke mahīyate

By chanting the holy name of Lord Mukunda every morning and evening, one is liberated from all sinful reactions and becomes eligible to reside in the heavenly planets.

Text 321

vāmane **(In the *Vāmana Purāṇa* it is stated)**

nārāyaṇo nāma naro narāṇāṁ
prasiddha-couraḥ kathitaḥ pṛthivyām
aneka-janmarjita-pāpa-sañcayaṁ
haraty aśeṣaṁ śrutam atra eva hi

As a thief is known by his actions, the thief in the form of the holy name of Lord Nārāyaṇa has become famous by exhibiting His pastimes. Ordinary thieves steal wealth and possessions but the thief of the holy name takes away all of one's sinful reactions that were accumulated over many lifetimes.

Text 322

skānde **(In the *Skanda Purāna* it is stated)**

govindeti tathā proktaṁ
bhaktyā vā bhakti-varjitaiḥ
dahate sarva-pāpāni
yugāntāgnir ivotthitaḥ

As blazing fire at the time of annihilation burns the entire universe to ashes, the chanting of the holy name of Lord Govinda, whether with devotion or even neglectfully, burns all of one's sinful reactions to ashes.

Text 323

govinda-nāmnā yaḥ kaścin
naro bhavati bhū-tale
kīrtanād eva tasyāpi
pāpaṁ yāti sahasradhā

If, in this world, a person is named Govinda and someone calls his name, that person's sinful reactions will be destroyed thousands of times over.

Text 324

kāśī-khaṇḍe **(In the *Kāśi Khaṇḍa* it is stated)**

pramādād api saṁspṛṣṭo
yathānala-kaṇo dahet
tathauṣṭha-pūta-saṁspṛṣṭaṁ
hari-nāma dahed agham

Even if someone touches fire by mistake, it will still burn him. Similarly, if the holy names of Lord Hari are uttered, even unintentionally, they will burn that person's sinful reactions to ashes.

Text 325

bṛhan-nāradīye lubdhakopakhyānānte

(At the end of the story of Lubdhaka that is narrated in the *Bṛhan-nāradīya Purāna*, it is stated)

narāṇāṁ viṣayāndhānāṁ
mamatākula-cetāsām
ekam eva harer nāma
sarva-pāpa-vināśnam

Chanting the holy names of Lord Hari is the only means for destroying the sinful reactions of those who are blinded by too much material attachment.

Text 326

ata eva tatraiva yamenoktaṁ

(In the same literature, Yamarāja spoke this verse)

hari hari sakṛd uccaritaṁ
dasyu-cchalena yair manuṣyaiḥ
jananī-jaṭhara-mārga-luptā
na mama paṭa-lipiṁ viśanti mārtyāḥ

Those who chant the name, Hari, in the sense that, "let me steal," because the word Hari also means, "to take away," even once, will no longer be forced to enter a mother's womb.

Text 327

pādme vaiśākha-mahātmye devaśarmopakhyānānte śrī-nāradoktau

(Nārada Muni spoke this verse at the end of the story of Devaśarmā that is found in the *Vaiśākhā-māhātmya* section of the *Padma Purāna*)

hatyāyutaṁ pāna-sahasram ugraṁ
guru-aṅganā-koṭi-niṣevaṇaṁ ca
steyāny anekāni hari-priyeṇa
govinda-nāmnā nihatāni sadyaḥ

The sinful reactions accumulated by killing of thousands of living entities, drinking wine thousands of times, having sex with the wife of one's spiritual master thousands of times, and stealing the wealth of the *brāhmana* thousands of times are destroyed without a doubt by chanting the name, Govinda, which is Lord Hari's favorite name.

Text 328

anicchayāpi dahati
spṛṣṭo huta-vaho yathā
tathā dahati govinda-
nāma vyājād apīritam

Just as touching fire causes one to be burnt, even if it is done unintentionally, by chanting the holy names of the Supreme Lord, even while calling the names of one's children, all of one's sinful reactions are vanquished.

Texts 329-330

tatraiva śrī-yama-brāhmaṇa-samvāde

(In a conversation between Yamaraja and Lord Brāhma that is recorded in the same literature, these verses are found)

kīrtanād eva kṛṣṇasya
viṣṇor amita-tejasaḥ
duritāni vilīyante
tamāṁsīva dinodaye

nānyat paśyāmi jantūnāṁ
vihāya kari-kīrtanam

sarva-pāpa-praśamanaṁ
prāyaścittaṁ dvijottama

O exalted *brāhmana*, by chanting the holy names of Lord Kṛṣṇa, or Viṣṇu, who is unlimitedly powerful, all of one's sinful reactions are vanquished, just as darkness disappears upon the appearance of the sun. There is no better means of atonement for having performed sinful activities than glorification of the holy names of Lord Hari.

Texts 331-333

ṣaṣṭha-skandhe ajāmilopakhyāne

(In the story of Ajāmila that is narrated in the Śrīmad-Bhāgavatam [6.2.7, 9-10] these verses are found)

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhsām api
yad vyajahāra vivaśo
nāma svasty-ayanaṁ hareḥ

stenaḥ surāpo mitra-dhrug
brahma-hā guru-talpa-gaḥ
strī-rāja-pitṛ-go-hantā
ye ca pātakino 'pare

sarveṣām apy aghavataṁ
idam eva su-niskṛtam
nāma-vyāharaṇaṁ viṣṇor
yatas tad-viṣayā matiḥ

Ajāmila has already atoned for all his sinful acts. Indeed, he has atoned not only for sins performed in this life but for those performed in millions of past lives because in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now eligible for liberation.

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold, a drunkard, one who betrays a friend or relative, one who kills a *brāhmaṇa*, or one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such

sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

Text 334

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad-uttamaśloka-guṇopalambhakam

The degree of purification that one can attain by chanting the holy names of Lord Hari cannot be attained by following the various methods of atonement for counteracting sinful reactions that are prescribed by thoughtful sages, such as Manu. The unique quality of chanting the holy names of the Lord is that, along with removing one's sinful reactions, the holy names reveal the transcendental glories of the Supreme Lord, who is praised with select verses.

Texts 335-336

śri bhāgavataḥ **(In the Śrīmad-Bhāgavatam [6.2.14-15] it is stated)**

saṅketyaṁ parihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇaṁ
aśeṣāgha-haraṁ viduḥ

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanaḥ

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

Text 337

śri bhāgavataḥ **(In the *Śrīmad-Bhāgavatam* [6.2.18] it is stated)**

ajñānād athavā jñanād
uttamaḥ-sloka-nāma yat
saṅkīrtitam aghaṁ puṁso
dahed edho yathānalaḥ

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

Text 338

tatraiva ṛṣīṇām uktau

(In that *Śrīmad-Bhāgavatam* [6.13.8] the sages spoke this verse)

brahmā-ha pitṛ-hā go-ghno
mātṛ-hācārya-hāghavān
śvādaḥ pukkaśako vāpi
śudhyeran yasya kīrtanāt

The killer of the *brāhmana*, one's father, a cow, one's mother, the spiritual master, as well as a dog-eater and other sinful people can become purified simply by chanting the holy names of Lord Kṛṣṇa.

Texts 339-340

laghu-bhāgavate **(In the *Laghu-bhāgavatāmṛta* it is stated)**

vartamānaṁ tu yat pāpaṁ
yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahaty āśu
govinda-nāma-kīrtanāt

sadā droha-paro yas tu
saj-janānāṁ mahī-tale
jāyate pāvano dhanyo
harer nāmānukīrtanāt

By the fire of glorification of Govinda, all of one's present, past, and future sinful reactions are immediately vanquished. Even a person who

habitually disturbs the devotees can become glorious and purified simply by chanting the holy names of Lord Hari.

Text 341

kaurme **(In the *Kūrma Purāna* it is stated)**

vasanti yāni koṭis tu
pāvanāni mahī-tale
na tāni tat tulāṁ yānti
kṛṣṇa-nāmānukīrtane

The holy name of Lord Kṛṣṇa cannot be compared with the innumerable objects that are available in this world.

Text 342

bṛhad-viṣṇu-purāṇe **(In the *Bṛhad-viṣṇu Purāna* it is stated)**

nāmno 'sya yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī janaḥ

The holy names of Lord Hari have the power to destroy more sins that even the worst sinner is able to commit.

Text 343

itihāsottame **(In the *Itihāsottama* it is stated)**

śvādo 'pi na hi śaknoti
kartuṁ pāpāni yatnataḥ
tāvanti yāvatī śaktir
viṣṇor nāmno 'śubha-kṣaye

Even a sinful dog-eater cannot overpower the sin-destroying prowess of Lord Viṣṇu's holy names by making a determined effort to commit as many sinful activities as possible.

Text 344

viśeṣataḥ kalau **(Especially in this age of Kali)**

skānde **(It is stated in the *Skanda Purāna*)**

tan nāsti karmajaṁ loke
vāgjaṁ mānasam eva va
yan na kṣapayate pāpaṁ
kalau govinda-kīrtanam

In the age of Kali, there is no sin born of one's mind, speech, or actions that cannot be vanquished by chanting the holy name of Govinda.

Texts 345-346

viṣṇu-dharmottare **(In the *Viṣnu-dharmottara* it is stated)**

śamāyālaṁ jalaṁ vahnes
tamaso bhāskarodayaḥ
śāntyai kaler aghaughasya
nāma-saṅkīrtanaṁ hareḥ

nāmnāṁ hareḥ kīrtanataḥ prayāti
saṁsāra-pāraṁ duritaugha-muktaḥ
naraḥ sa satyaṁ kali-doṣa-janma
pāpaṁ nihāty āśu kim atra citram

As sunlight destroys darkness and as water extinguishes fire, the congregational chanting of the holy names of Lord Hari destroys all kinds of sinful reactions. Where is the doubt that the holy name of Lord Hari, which purifies a person, thus enabling him to cross beyond the ocean of material existence and reach the eternal abode of the Lord, will actually cleanse one of the contamination of Kali-yuga?

Text 347

brahmāṇḍa-purāṇe **(In the *Brahmāṇḍa Purāna* it is stated)**

varāka-candrāyana-tapta-kṛcchrair
na dehi-śuddhir bhavatīha tādṛk
kalau sakṛn mādhava-kīrtanena
govinda-nāmnā bhavatīha yādṛk

The degree of purification that embodied living entities achieve by congregationally chanting the holy name of Lord Govinda in this age of Kali cannot be achieved by observing the *parāk-vrata* or *cāndrāyaṇa-vrata*, standing on one's head within a circle of fire, or by any other such methods.

Text 348

kīrtana-kartṛ-kula-saṅgy-ādi-pāvanatvaṁ

(It purifies the chanter's family and associates)

tatraiva **(In the same literature it is stated)**

mahā-pātaka-yukto 'pi
kīrtayenn aniśaṁ harim
śuddhāntaḥkaraṇo bhūtvā
jāyate paṅkti-pāvanaḥ

By chanting the holy names of Lord Hari, throughout the day and night, even a most sinful person can become purified, and he purifies others as well.

Text 349

laghu-bhāgavate **(In the *Laghu-bhāgavatāmṛta* it is stated)**

govindeti muḍa yuktaḥ
kīrtayed yas tv ananya-dhīḥ
pāvanena ca dhanyena
teneyaṁ pṛthivī dhṛtā

One who joyfully chants the holy name, Govinda, with utmost attention is certainly a glorious and pure-hearted soul. Indeed, such a person sustains the earth.

Text 350

hari-bhakti-sudhodaye **(In the *Hari-bhakti-sudhodaya* it is stated)**

na caivam ekaṁ vaktāraṁ
jihvā rakṣati vaiṣṇavī
āśrāvya bhagavat-khyātiṁ
jagat kṛtsnaṁ punāti hi

It is not that one who is attached to chanting the holy name of Lord Viṣṇu only purifies himself. He can purify the entire world by propagating the glories of chanting the Lord's holy names.

Text 351

daśama-skandhe **(In the *Śrīmad-Bhāgavatam* [10.34.18] it is stated)**

yan-nāma gṛhṇann akhilān
śrotṛṇātmānam eva ca
sadyaḥ punāti kiṁ bhūyas
tasya spṛṣṭaḥ padā hi te

O infallible Lord, I was immediately freed from the *brāhmaṇas'* punishment simply by seeing You. Anyone who chants Your holy name purifies everyone who hears his chantings, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

Text 352

ata evoktaṁ prahlādena narasiṁhe

(Therefore, Prahlāda spoke this verse, which is found in the *Nṛsiṁha Purāṇa*)

te santaḥ sarva-bhūtānāṁ
nirupādhika-bāndhavaḥ
ye nṛsiṁha bhavan-nāma
gāyanty uccair mudānvitāḥ

My dear Lord, those who loudly chant Your holy names with jubilation are to be considered saintly persons. They are the genuine, selfless friends of all living entities.

Text 353

sarva-vyādhi-nāśitvaṁ **(It cures all diseases)**

bṛhan-nāradīye bhagavat-toṣa-prasaṅge

(In a section of the *Bṛhan-nāradīya Purāṇa* that discusses the satisfaction of the Supreme Lord, this verse is found)

acytutānanda-govinda-
nāmoccāraṇa-bhīṣitaḥ
naśyanti sakalā rogāḥ
satyaṁ satyaṁ vadāmy aham

Truthfully speaking, when the holy names of the Lord, such as Acyuta, Ānanda, and Govinda are chanted, diseases run away in fear.

Text 354

parāśara-saṁhitāyāṁ sāmbaṁ prati vyāsoktau

(Vyāsa spoke this verse to Sāmba, as related in the *Parāśara Saṁhitā*)

na sāmba vyādhijaṁ duḥkhaṁ
heyaṁ nānyauṣadhair api
hari-nāmauṣadhaṁ pītvā
vyādhis tyājyo na saṁsayaḥ

O Sāmba, if no medicine helps to cure a disease then one should not try to administer more medicine. In such a situation, one should cure a disease by drinking medicine in the form of chanting the holy name of Lord Hari. Of this there is no doubt.

Text 355

skānde **(In the *Skanda Purāṇa* it is stated)**

ādhayo vyādhayo yasya
smaraṇān nāma-kīrtanāt
tadaiva vilayaṁ yānti
tam anantaṁ nāmamy aham

I offer my respectful obeisances unto the lotus feet of Lord Anantadeva. Simply by remembering and chanting His holy names, all types of calamities and diseases are vanquished.

Text 356

vahni-purāṇe **(In the *Vahni Purāṇa* it is stated)**

mahā-vyādhi-samācchanno
rāja-vadhopāpīḍitaḥ
nārāyaṇeti saṅkīrtyā
nirātaṅko bhaven naraḥ

People who are being tormented by the king or overwhelmed by a dreaded disease can become fearless by chanting the holy names of Lord Nārāyaṇa.

Text 357

sarva-duḥkhopaśamanatvaṁ **(It soothes all miseries)**

bṛhad-viṣṇu-purāṇe **(In the *Bṛhad-viṣṇu Purāṇa* it is stated)**

sarva-rogopaśamanaṁ
sarvopadrava-nāśanam
śāntidaṁ sarvāriṣṭānāṁ
harer nāmānukīrtanam

Congregational chanting of the holy names of Lord Hari cures all kinds of diseases, removes all disturbances, and counteracts all forms of inauspiciousness.

Text 358

brahma-vaivarte **(In the *Brahma-vaivarta Purāṇa* it is stated)**

sarva-pāpa-praśamanaṁ
sarvopadrava-nāśnam
sarva-duḥkha-kṣaya-karaṁ
hari-nāmānukīrtanam

All sinful reactions are nullified, all disturbances are dispelled, and all miseries are removed simply by chanting the holy names of Lord Hari.

Text 359

dvādaśa-skandhe **(In the *Śrīmad-Bhāgavatam* [12.12.48] it is stated)**

saṅkīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyasanaṁ hi puṁsām
praviśya cittaṁ vidhunoty aśeṣaṁ
yathā tamo 'rko 'bhram ivāti-vātaḥ

When one respectfully glorifies the Supreme Personality of Godhead or simply hears about His transcendental qualities, the Lord enters his heart and dispels every trace of misfortune, just as the sun removes darkness, or as a strong wind drives away clouds.

Text 360

viṣṇu-dharmottare **(In the *Viṣṇu-dharmottara* it is stated)**

artā viṣaṇṇāḥ śithilaś ca bhītā
ghoreṣu ca vyādhiṣu vartamānāḥ
saṅkīrtya nārāyaṇa-śabdam ekaṁ
vimukta-duḥkhāḥ sukhino bhavanti

Those who are afflicted by distress due to poverty, those who are in danger of losing their lives because of drinking poison, those who suffer from poor health, those who are afraid of their enemies, and those who are afflicted with a serious disease can become freed from all suffering simply by chanting the holy name, Nārāyaṇa, even once.

Texts 361-362

kīrtanād deva-devasya
viṣṇor amita-tejasaḥ
yakṣa-rākṣasa-vetāla-
bhūta-pretā-vināyakāḥ

ḍākinyo vidravanti sma
ye tathānye ca siṁhakāḥ
sarvānartha-haraṁ tasya
nāma-saṅkīrtanaṁ smṛtam

Simply by the chanting the holy name of Lord Viṣṇu, who possesses unlimited potencies, and who is the Lord of the demigods—Yakṣas, Rākṣasas, hobgoblins, ghosts, witches, and all kinds of wild animals run away in fear. The holy names of Lord Hari also have the potency to destroy all kinds of *anarthas*.

Text 363

kiṁ ca **(It is also stated)**

nāma-saṅkīrtanaṁ kṛtvā
kṣut-tṛt-praskhalitādiṣu
viyogaṁ śīghram āpnoti
sarvānarthair na saṁsayaḥ

While sneezing, while feeling thirsty, or while feeling depressed, one should chant the holy names of the Supreme Lord, so as to become liberated from all types of *ananrthas*. Of this there is no doubt.

Text 364

pādme devahūti-stutau

(Devahūti offered this prayer, which is found in the *Padma Purāṇa*)

mohānalollasaj-jvāla-
jvālal-lokeṣu sarvadā

yan-nāmāmbhodhara-cchāyāṁ
praviṣṭo naiva dahyate

Those in material existence are continuously suffering due to the ever-increasing fire of illusion, and the darkness born of ignorance. However, if one enters the cooling shade of a cloud, in the form of the Lord's holy names, he will surely gain relief.

Text 365

kali-bādhāpahāritvaṁ **(It checks the influence of Kali)**

skānde **(In the *Skanda Purāṇa* it is stated)**

kali-kāla-ku-sarpasya
tīkṣṇa-daṁstrasya mā bhayam
govinda-nāma-dāvena
dagdho yāsyati bhasmatām

There is no need to fear the sharp-teethed, ferocious snake, in the form of Kali, because it will be burnt to ashes by a blazing forest fire, in the form of Govinda's holy name.

Texts 366-367

bṛhan-nāradīye kali-dharma-prasaṅge

(In connection with Kali-yuga, the *Bṛhan-nāradīya Purāṇa* states)

hari-nāma-parā ye ca
ghore kali-yuge narāḥ
ta eva kṛta-kṛtyāś ca
na kalir bādhate hi tān

hare keśava govinda
vāsudeva jaganmaya
itīrayanti te nityaṁ
na hi tān bādhate kaliḥ

Glorious are those who are attached to the chanting of the holy names of Lord Hari in this degraded age of Kali. It is a fact that Kali cannot create any impediments for such devotees.

O Hari! O Keśava! O Govinda! O Vāsudeva! O Jaganmaya! Those who regularly chant the holy names of the Supreme Lord will never face any difficulty from the mischievous Kali.

Text 368

viṣṇu-dharmottare **(In the *Viṣṇu-dharmottara* it is stated)**

ye 'har-niśaṁ jagad-dhātur
vāsudevasya kīrtanam
kurvanti tān nara-vyāghra
na kalir bādhate narān

O tiger-like ruler, Kali cannot create any obstacles for those who constantly chant, throughout the entire day and night, the holy names of Lord Vāsudeva, the maintainer of the universe.

Text 369

nāraky-uddhārakatvaṁ **(It delivers one from a hellish condition of life)**

nārasiṁhe **(In the *Nṛsiṁha Purāṇa* it is stated)**

yathā yathā harer nāma
kīrtayanti sma nārakāḥ
tathā tathā harau bhaktiṁ
udvahanto divaṁ yayuḥ

When the residents of hell chanted the holy names of Lord Hari, they attained the supreme abode of Lord Viṣṇu. The very attachment they displayed for the chanting of the holy name, they maintained for the Lord's devotional service.

Text 370

itihāsottame **(In the *Itihāsa-uttama* it is stated)**

narake pacyamānānāṁ
narāṇāṁ pāpa-karmaṇām
muktiḥ sañjāyate tasmān
nāma-saṅkīrtanād dhareḥ

Those who reside in hell, and those who are always engaged in sinful activities, also become liberated from their hellish conditions of life simply by the influence of the holy names of Lord Hari.

Text 371

prārabdha-vināśitvaṁ **(It destroys the very seed of sinful activities)**

ṣaṣṭha-skandhe **(In the *Śrīmad-Bhāgavatam* [6.2.46] it is stated)**

nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumukṣatāṁ tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyāṁ kalilaṁ tato 'nyathā

Therefore, one who desires freedom from material bondage should accept the process of chanting the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all holy places reside. One cannot derive such benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods, one will surely take to fruitive activities once again, being unable to control his mind, which is contaminated by passion and ignorance.

Text 372

dvādaśe ca **(In the *Śrīmad-Bhāgavatam* [12.3.44] it is stated)**

yan-nāmadheyaṁ mriyamāna āturaḥ
patan skhalan vā vivaśo gṛṇan pumān
vimukta-karmārgala uttamāṁ gatiṁ
prāpnoti yakṣyanti na taṁ kalau janāḥ

Terrified, due to being about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reactions to karma and thus achieve the supreme destination. And yet, people in the age of Kali will not worship the Supreme Lord.

Text 373

uktyā karma-nibandheti
tathā karmārgaleti ca
avaśya-bhogyatāpatteḥ
prārabdhe paryavasyati

One will be forced to enjoy the fruits of his karma, whether now or in future. This is called *prārabdha*, which was described in the previous verses.

Text 374

ataeva bṛhan-nāradīye

(Therefore, in the *Bṛhan-nāradīya Purāṇa* it is stated)

govindeti japan jāntuḥ
praty-ahaṁ niyatendriyaḥ
sarva-pāpa-vinirmuktaḥ
suravad bhāsate naraḥ

Low-class men, who have become degraded due to a lack of pious activities, are freed from all types of sinful reactions simply by regularly chanting the holy name of Govinda, with a controlled mind. By this chanting, they become as effulgent as demigods, or associates of the Supreme Lord, who award one the ultimate goal of life.

Text 375

sarvāparādha-bhañjanatvaṁ **(It nullifies all kinds of offenses)**

viṣṇu-yamale śrī-bhagavad-uktau

(The Supreme Lord spoke this verse, which is found in the *Viṣṇu-yāmala*)

mama nāmāni loke 'smin
śraddhayā yas tu kīrtayet
tasyāparādha-koṭis tu
kṣamāmy eva na saṁsayaḥ

I forgive the offenses of one who faithfully chants My holy names, even if he had committed millions of offenses. Do not doubt My statement in this regard.

Text 376

sarva-sampūrti-kāritvam **(It awards perfection in all activities)**

aṣṭama-skandhe śrī-bhagavantaṁ prati śrī-śukroktau

(Śukrācārya spoke this verse to the Supreme Lord, which is found in the *Śrīmad-Bhāgavatam* [8.23.16])

mantratas tantrataś chidraṁ
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidraṁ
anusaṅkīrtanaṁ tava

There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

Text 377

skānde ca **(In the *Skanda Purāṇa* it is stated)**

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādiṣu
nyūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

I worship Lord Acyuta, the remembrance of whom and the chanting of whose holy name awards one perfection in the performance of all kinds of austerities, sacrifices, and other Vedic rituals.

Text 378

sarva-vedādhikatvaṁ **(It is the essence of the Vedas)**

viṣṇu-dharmottare śrī-prahlādoktau
(Prahlāda spoke this verse, which is found in the *Viṣṇu-dharmottara*)

ṛg-vedo hi yajur-vedaḥ
sāma-vedo 'py atharvaṇaḥ
adhītas tena yenoktaṁ
harir ity akṣara-dvayam

One who has uttered the two syllable, *ha* and *ri*, has certainly studied the Ṛg Veda, Yajur Veda, Sāma Veda, and Atharva Veda.

Text 379

skānde śrī-pārvaty-uktau
(This statement by Pārvatī is found in the *Skanda Purāṇa*)

mā ṛco mā yajus tāta
mā sāma paṭha kiñcana
govindeti harer nāma
geyaṁ gāyasva nityaśaḥ

My dear child, you should simply chant the name, Govinda, every day. Then, you will no longer need to study the *Ṛg, Yajur, Sāma,* and *Atharva Vedas.*

Text 380

pādme ca śrī-rāmāṣṭottara-śata-nāma-stotre

(In the prayer describing the one-hundred-and-eight names of Lord Rāmacandra, as found in the *Padma Purāna*, it is stated)

viṣṇor ekaika-nāmāpi
sarva-vedādhikaṁ matam
tādṛṅ-nāma-sahasreṇa
rāma-nāma samaṁ smṛtam

Each and every name of Lord Viṣṇu is more glorious than the entire Vedas. One holy name of Rāma is equal to the one thousand holy names of Lord Viṣṇu.

Text 381

sarva-tīrthādhikatvaṁ **(It is more sanctified than all of the holy places)**

skānde **(In the *Skanda Purāṇa* it is stated)**

kurukṣetreṇa kiṁ tasya
kiṁ kasya puṣkareṇa vā
jihvāgre vasate yasya
harir ity akṣara-dvayam

What is the need of visiting the holy places of pilgrimage—Kurukṣetra, Kāśī, or Puṣkara—for one whose tongue chants the two syllables, Hari?

Text 382

vāmane **(In the *Vāmana Purāṇa* it is stated)**

tīrtha-koṭi-sahasrāṇi
tīrtha-koṭi-śatāni ca
tāni sarvāṇy avāpnoti
viṣṇor nāmānukīrtanāt

Whether there are one hundred million holy places of pilgrimage or one thousand million holy places, it is of no real concern. One can achieve the benefit of visiting all of these holy places simply by chanting the holy names of Lord Viṣṇu.

Text 383

viśvāmitra-saṁhitāyāṁ **(In the *Viśvāmitra Saṁhitā* it is stated)**

viśrutāni bahūny eva
tīrthāni bahudhāni ca
koṭy-aṁsenāpi tulyāni
nāma-kīrtanato hareḥ

The innumerable holy places of pilgrimage that are mentioned in the scriptures are not even equal to one ten-millionth of the chanting of the holy names of Lord Hari.

Text 384

laghu-bhāgavate **(In the *Laghu-bhāgavatāmṛta* it is stated)**

kiṁ tāta vedāgama-śāstra-vistarais
tīrthair anekair api kiṁ prayojanam
yady ātmano vāñchasi mukti-kāraṇaṁ
govinda govinda iti sphuṭaṁ raṭa

O son, what is the use of studying so much literature, such as the Vedas, and other such scriptures? What is the need of traveling to so many holy places of pilgrimage? If you are actually interested in attaining liberation then simply chant, loudly and clearly, "O Govinda! O Govinda!"

Text 385

sarva-sat-karmādhikatvaṁ

(It is more beneficial than performing all kinds of pious activities)

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ

Giving ten million cows in charity at the time of a solar eclipse, standing in the water of the Ganges at Prayāga for one *kalpa*, performing ten thousand sacrifices, and donating as much gold as is found at Mount Sumeru—these pious acts are not equal to one-hundredth the chanting of the holy name of Govinda.

Text 386

baudhāyana-saṁhitāyām **(In the *Baudhāyana Saṁhitā* it is stated)**

iṣṭāpūrtāni karmāṇi
su-bahūni kṛtāny api
bhava-hetūni tāny eva
harer nāma tu muktidam

Even if one performs many welfare activities, they will simply result in being the cause of his material bondage. On the other hand, the chanting of the holy names of Lord Hari awards one liberation, and nothing else.

Texts 387-388

gāruḍe śrī-śaunakāmbarīṣa-samvāde

(In a conversation between Śaunaka and Ambarīṣa that is recorded in the *Garuḍa Purāṇa*, these verses are found)

vājapeya-sahasrāṇāṁ
nityaṁ phalam abhīpsasi
prātar utthāya bhupāla
kuru govinda-kīrtanam

kiṁ kariṣyati saṅkhyena
kiṁ yogair nara-nāyaka
muktim icchasi rājendra
kuru govinda-kīrtanam

O King Ambarīṣa, if you wish to receive the benefit of performing thousands of Vājapeya sacrifices every day then simply chant the holy name of Govinda, after getting up early in the morning. What gain can you accomplish by cultivating the Sāṅkhya philosophy or practicing *aṣṭāṅga-yoga*? If you are serious about attaining liberation then just go on chanting the holy name, Govinda.

Text 389

tṛtīya-skandhe śrī-kapiladevaṁ prati devahūty-uktau

(Devahūti spoke this verse to Kapila, as found in the *Śrīmad-Bhāgavatam* [3.33.7])

aho bata śvapaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvur sasnur āryā
brahmānūcur nāma gṛhnanti ye te

O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies.

Text 390

sarva-tīrtha-pradatvaṁ **(It awards the ultimate goal of life)**

skānde brahma-nārada-samvāde cāturmāsya-māhātmye
(In a conversation between Lord Brahmā and Nārada that is found in the *Cāturmāsya-māhātmya* section of the *Skanda Purāṇa* it is stated)

etat ṣaḍ-varga-haraṇaṁ
ripu-nigrahaṇaṁ param
adhyātma-mūlam etad dhi
viṣṇor nāmānukīrtanam

Chanting the holy name of Lord Viṣṇu defeats one's six enemies—lust, anger, greed, madness, envy, and illusion. Such chanting is expert is subduing the senses and it is the cause for achieving the goal of self-realization.

Text 391

viṣṇu-dharmottare **(In the *Viṣṇu-dharmottara* it is stated)**

hṛdi kṛtvā tathā kāmaṁ
abhiṣṭaṁ dvija-puṅgavāḥ
ekaṁ nāma japed yas tu
śataṁ kāmān avāpnuyāt

If one chants even a single holy name of the Supreme Lord while maintaining some particular desire within his mind, he will not only find that his desire is fulfilled but he will receive the fulfillment of one hundred more desires.

Text 392

tatraiva śrī-kṛṣṇāmṛta-stotre
(In the *Kṛṣṇāmṛta-stotra*, which is found in the same literature, it is stated)

sarva-maṅgala-maṅgalyam
āyuṣyaṁ vyādhi-nāśanam
bhukti-mukti-pradaṁ divyaṁ
vāsudevasya kīrtanam

Chanting the holy name of Kṛṣṇa awards one all kinds of auspiciousness, increases one's duration of life, cures all diseases, awards one material enjoyment and liberation, and finally takes one back to Godhead.

Text 393

śrī-nārāyaṇa-vyūha-stave **(In the *Nārāyaṇa-vyūhāstava* it is stated)**

parihāsopāhasādyair
viṣṇor gṛhṇanti nāma te
kṛtārthas te 'pi manujās
tebhyo 'pīha namo namaḥ

Those who chant the holy name of Lord Viṣṇu, even in a joking manner, are also glorious. I offer my repeated obeisances to them.

Text 394

vārāhe ca **(In the *Varāha Purāṇa* it is stated)**

te dhanyās te kṛtārthāś ca
tair eva sukṛtaṁ kṛtam
tair āptaṁ janmanaḥ prāpyaṁ
ye kale kīrtayanti mām

Those who chant My holy names while bathing, and performing other such bodily necessities, are glorious. They have achieved real benefit and their human birth has become successful.

Text 395

viśeṣataḥ kalau **(Especially in the age of Kali)**

sakṛd uccārayanty etad
durlabhaṁ cākṛtātmanām
kalau yuge harer nāma
te kṛtārthā na saṁśayaḥ

There is no question of doubting the fact that those who chant Lord Hari's holy names, even once, are most glorious. In the age of Kali, it is rarely

seen that a sinful person will take to the chanting of the holy names of the Lord.

Text 396

ekādaśa-skandhe ca **(In the *Śrīmad-Bhāgavatam* [11.5.36] it is stated)**

kalim̐ sabhājayanty aryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarvaḥ svārtho 'bhilabhyate

Those who are actually wise can appreciate the great value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age, all perfection of life can easily be achieved simply by the performance of *saṅkīrtana.*

Text 397

skānde tatraiva **(In the *Skanda Purāṇa* it is also stated)**

tathā caivottamam̐ loke
tapaḥ śrī-hari-kīrtanam
kalau yuge viśeṣena
viṣṇu-prītyai samācaret

In this world, glorification of Lord Hari is the foremost kind of austerity. Therefore, to please Lord Viṣṇu in this age of Kali, one should continuously chant the holy names of the Lord.

Texts 398-399

sarva-śaktimattvam **(It is omnipotent)**

skānde **(In the *Skanda Purāṇa* it is stated)**

dāna-vrata-tapas-tīrtha-
kṣetrādīnām̐ ca yaḥ sthitaḥ
śaktayo deva-mahatām̐
sarva-pāpa-harāḥ śubhāḥ

rājasūyāśvamedhānām̐
jñānasyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ
sthāpitāḥ sveṣu nāmasu

The power to nullify sinful reactions that is invested in giving charity, executing vows, performing austerities, traveling to holy places of pilgrimage, worshiping the demigods, serving the devotees, conducting the Rājasūya sacrifice and horse sacrifice, and cultivating knowledge of self-realization—all of this potency has been invested in the holy names of the Supreme Lord.

Text 400

vāto 'py ato harer nāmnā
ugrāṇām api duḥsahaḥ
sarveṣāṁ pāpa-rāśīnāṁ
yathaiva tamasāṁ raviḥ

As the sun dissipates darkness, the holy name of the Supreme Lord destroys even the most grievous sinful reactions when chanted.

Text 401

ata eva brahmāṇḍe **(Therefore, in the *Brahmāṇḍa Purāṇa* it is stated)**

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yac cābhirucitaṁ nāma
tat sarvārtheṣu yojayet

To achieve all kinds of perfection, you should always chant the holy name of the Supreme Lord that you feel attracted to. The Supreme Lord is omnipotent, He is the master of the demigods, and He carries a *cakra* in his hand.

Text 402

jagad-ānandakatvaṁ **(It is pleasing to everyone)**

śrī-bhagavad-gītāsu **(In the *Bhagavad-gītā* [11.36] it is stated)**

sthāne hṛṣīkeśa tava prakīrtya
jagat prahṛṣyaty anurājyate ca
rakṣāṁsi bhitāni diśo dravanti
sarve nāmasyanti ca siddha-saṅghāḥ

O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected

beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

Text 403

jagad-vandyatā-pādakatvaṁ **(It makes the chanter worshipable by all)**

bṛhan-nāradīye **(In the *Bṛhan-nāradīya Purāṇa* it is stated)**

nārāyaṇa jagan-nātha
vāsudeva janārdana
itīrayanti te nityaṁ
te vai sarvatra vanditāḥ

Those who regularly chant the holy names of the Supreme Lord, such as Nārāyaṇa, Jagannātha, Vāsudeva, and Janārdana are glorified everywhere.

Text 404

śrī-sūtoktaṁ tatraiva yajñadhvajopakhyānānte
(At the end of the story of Yajñadhvaja, that is narrated in the same literature, Sūta Gosvāmī spoke this verse)

svapan bhañjan vrajaṁs tiṣṭhann
uttiṣṭhaṁś ca vadaṁs tathā
ye vadanti harer nāma
tebhyo nityaṁ namo namaḥ

I offer my repeated obeisances unto those who chant the holy name of Lord Hari while sleeping, eating, walking, standing, or speaking.

Text 405

śrī-nārāyaṇa-vyūha-stave **(In the *Nārāyaṇa-vyūhā-stava* it is stated)**

strī śūdraḥ pukkaśo vāpi
ye cānye pāpa-yoṇayaḥ
kīrtayanti hariṁ bhaktyā
tebhyo 'pīha namo nāmaḥ

Obeisances should be offered to women, *śudras*, dog-eaters, and others who are beyond the purview of Vedic society if they devotedly glorify the holy names of Lord Hari.

Texts 406-407

agaty-eka-gatitvaṁ **(It awards the ultimate goal of life)**

pādme bṛhat-sahasra-nāma-kathanārambhe
(In the beginning of the section of the *Padma Purāṇa* that deals with the thousand names of the Supreme Lord, it is stated)

ananya-gatayo martyā
bhogino 'pi parantapaḥ
jñāna-vairāgya-rahitā
brahmacaryādi-varjitāḥ

sarva-dharmojjhitā viṣṇor
nāma-mātraika-jalpakāḥ
sukhena yāṁ gatiṁ yānti
na tāṁ sarve 'pi dharmikāḥ

Those who are always engaged in sense gratification, who have no fixed goal of life, who always inflict pain on others, who are devoid of spiritual knowledge and detachment, who do not practice celibacy, and who never follow religious principles—if they joyfully chant the holy names of Lord Viṣṇu with a little faith, they can attain a destination that is rarely achieved by even the most pious people.

Text 408

sadā sarvatra sevyatvaṁ **(It is always the object of worship)**

viṣṇu-dharme kṣatrabandhūpakhyāne
(In the story of Kṣatrabandhu that is narrated in the *Viṣṇu-dharmottara*, this verse is found)

na deśa-niyamas tasmin
na kāla-niyamas tathā
nocchiṣṭādau niṣedho 'sti
śrī-harer nāmni lubdhaka

O Lubdhaka, there is no consideration of time and place with regards to chanting the holy name of Lord Hari. As such, there is no harm in chanting the holy name of the Lord, even in a contaminated state.

Text 409

skānde pādme vaiśākha-māhātmye viṣṇu-dharmottare ca
(In the *Skanda Purāṇa, Padma Purāṇa, Vaiśākha-māhātmya,* and *Viṣṇu-dharmottara,* this verse is found)

cakrāyudhasya nāmāni
sadā sarvatra kīrtayet
nāśaucaṁ kīrtane tasya
sa pavitra-karo yataḥ

Because Lord Hari is all-purifying, there are no hard and fast rules for chanting His holy names. It is the duty of everyone to always chant the holy names of the Lord in all conditions of life.

Text 410

punaḥ skānde **(Again, the *Skanda Purāṇa* states)**

na deśa-kālāvasthāsu
śuddhy-ādikam apkeṣate
kintu svatantram evaitan-
nāma kāmita-kāmadam

Chanting the holy names of the Supreme Lord does not depend upon one's purity or impurity, nor does it have anything to do with time, place, or circumstances. The holy name is fully independent and it awards the fulfillment of one's desires.

Text 411

vaiśvānara-saṁhitāyāṁ **(In the *Vaiśvānara Saṁhitā* it is stated)**

na deśa-kāla-niyamo
na śaucāśauca-nirṇayaḥ
paraṁ saṅkīrtanād eva
rāma rāmeti mucyate

Simply by chanting the holy name, Rāma, Rāma, conditioned souls can be liberated from material entanglement. There is no consideration of time, place, purity, or impurity as far as chanting the holy name is concerned.

Texts 412-413

vaiṣṇava-cintāmaṇau śrī-yudhiṣṭhiraṁ prati śrī-nārada-vākyaṁ

(Nārada Muni spoke these verses to Yudhiṣṭhira, which is recorded in the *Vaiṣṇava-cintāmaṇi*)

na deśa-niyamo rājan
na kāla-niyamas tathā
vidyate nātra sandeho
viṣṇor nāmānukīrtane

kālo 'sti dāne yajñe ca
snāne kālo 'sti sajjape
viṣṇu-saṅkīrtane kālo
nāsty atra pṛthivī-tale

O King, there is no doubt that one does not have to follow any particular rule, such as selecting a proper time or place, while chanting the holy names of Lord Viṣṇu. For activities like charity, sacrifice, a holy bath, and chanting *mantras*, one must follow the prescribed rules and regulations. However, one need not follow any such rules and regulations while chanting the holy names of Lord Viṣṇu.

Text 414

dvitīya-skande **(In the *Śrīmad-Bhāgavatam* [2.1.11] it is stated)**

etan nirvidyamānānāṁ
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

O King, constant chanting of the holy name of the Lord, following in the footsteps of the great souls is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.

Text 415

mukti-pradatvaṁ **(It awards liberation)**

vārāhe **(In the *Varāha Purāṇa* it is stated)**

nārāyaṇācyutānanta
vāsudeveti yo naraḥ
satataṁ kīrtayed bhūmi
yānti mallayatāṁ sa hi

O mother Earth, one who constantly chants the holy names of the Lord, such as Nārāyaṇa, Acyuta, Ananta, and Vāsudeva attains, at the very least, *sāyujya-mukti*, or merging into My existence.

Text 416

gāruḍe **(In the *Garuḍa Purāṇa* it is stated)**

kiṁ kariṣyati saṅkhyena
kiṁ yogair nara-nāyaka
muktim icchasi rājendra
kuru govinda-kīrtanam

O ruler of men, what will you gain by cultivating Sāṅkhya, or *aṣṭāṅga-yoga*? If you are actually interested in liberation from material bondage then just chant the holy name of Govinda.

Text 417

skānde **(In the *Skanada Purāṇa* it is stated)**

sakṛd uccaritaṁ yena
harir ity akṣara-dvayam
baddhaḥ parikaras tena
mokṣāya gamanaṁ prati

One who, even once, chants the two syllables, *ha* and *ri*, quickly becomes eligible to attain liberation.

Text 418

brahma-purāṇe **(In the *Brahma Purāṇa* it is stated)**

apy anya-citto 'śuddho vā
yaḥ sadā kīrtayed dharim
so 'pi doṣa-kṣayān muktiṁ
labhec cedi-patir yathā

If one always chants the holy names of Lord Hari, even in a contaminated state, or without attention—all of his offenses are forgiven so that he achieves

liberation from material existence. An example of this is Śiśupāla, the king of Cedi.

Text 419

pādme devahūti-stutau

(This prayer of Devahūti is recorded in the *Padma Purāṇa*)

sakṛd uccārayed yas tu
nārāyaṇam atandritaḥ
śuddhāntaḥkaraṇo bhūtvā
nirvāṇam adhigacchati

The heart of a person who even once utters the holy name, Nārāyaṇa, giving up his indolence, is purified so that he becomes qualified for liberation from material bondage.

Text 420

mātsye **(In the *Matsya Purāṇa* it is stated)**

para-dāra-rato vāpi
parāpa-kṛti-kārakaḥ
sa śuddho muktim āpnoti
harer nāmānukīrtanāt

Even those who enjoy sex with another man's wife, and those who always do harm to others—if they take to the chanting of the holy names of Lord Hari, they can be purified from all sinful reactions and thus also achieve liberation.

Text 421

vaiśampāyana-saṁhitāyāṁ **(In the *Vaiśampāyana Saṁhitā* it is stated)**

sarva-dharma-bahir-bhūtaḥ
sarva-pāpa-ratas tathā
mucyate nātra sandeho
viṣṇor nāmānukīrtanāt

Even one who does not follow any religious principles and who is fond of committing sinful activities—if he takes to the chanting of Lord Viṣṇu's holy names, he will surely be liberated from the vicious cycle of repeated birth and death. Of this there is no doubt.

Text 422

bṛhan-nāradīye **(In the *Bṛhan-nāradīya Purāṇa* it is stated)**

yathā kathañcid yan-nāmni
kīrtite vā śrute 'pi vā
pāpino 'pi viśuddhāḥ syuḥ
śuddhā mokṣam avāpnuyuḥ

If, somehow or other, one hears or chants the holy names of the Supreme Lord, he will be liberated from all sinful reactions and attain liberation from material bondage.

Text 423

bhārata-vibhāge **(In the *Bhārata-vibhāga* it is stated)**

prāṇa-prāyana-pātheyaṁ
saṁsāra-vyādhi-bheṣajam
duḥkha-soka-paritrāṇaṁ
harir ity akṣara-dvayam

The two syllables, *ha* and *ri*, are the only asset of a person who is walking on the path toward death. Indeed, these two syllables are the only remedy for material miseries, and suffering due to lamentation.

Text 424

nāradīye **(In the *Nārada Purāṇa* it is stated)**

navyaṁ navyaṁ nāmadheyaṁ murārer
yad yac caitad geya-pīyūṣa-puṣṭam
ye gāyanti tyakta-lajjāḥ sa-harṣaṁ
jīvan-muktāḥ saṁśayo nāsti tatra

Those who give up all shyness and joyfully chant Lord Hari's holy names, which constantly provide one a newer and newer nectarean sweetness that is highly praised by eloquent speakers of the Vedic literature, are to be considered liberated, even though they are still living in this world. There should be no doubt in this regard.

Text 425

prathamā-skandhe **(In the *Śrīmad-Bhāgavatam* [1.1.14] it is stated)**

āpannaṁ saṁsritiṁ ghorāṁ
yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

Text 426

tṛtīye brahma-stutau

(This prayer of Lord Brahmā is found in the *Śrīmad-Bhāgavatam* [3.9.15])

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye 'su-vigame vivaśā gṛṇanti
te 'neka-janma-śamalaṁ sahasaiva hitvā
samyāty apāvṛtāmṛtaṁ tam ajaṁ prāpadye

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

Text 427

ṣaṣṭhe **(In the *Śrīmad-Bhāgavatam* [6.3.24] it is stated)**

etāvatālam agha-nirharaṇāya puṁsāṁ
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikrusya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyamāṇa ihāya muktim

Therefore, it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord, as well as His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

Text 428

śrī-vaikuṇṭhaloka-prāpakatvam **(It delivers one to Vaikuṇṭha)**

uktaṁ ca liṅge śrī-nāradaṁ prati śrī-śivena

(Lord Śiva spoke this verse to Nārada, which is found in the *Liṅga Purāṇa*)

vrajaṁs tiṣṭhan svapann aśnan
śvasan vākya-prapūraṇe
nāma-saṅkīrtanaṁ viṣṇor
helayā kali-mardanam

kṛtvā svarūpatāṁ yāti
bhakti-yuktaṁ paraṁ vrajet

The chanting of Lord Hari's holy names destroys the contamination of Kali. Even if chanted with negligence, or while walking, sitting, sleeping, eating, breathing, or speaking, one attains liberation. What then can be said of those who chant His holy names with full devotion? Such devotees certainly return to the Lord's supreme abode.

Texts 429-430

nāradīye śrī-brahmaṇā

(Lord Brahmā made this statement, as found in the *Nārada Purāṇa*)

brāhmaṇaḥ śvapacīṁ bhuñjan
viśeṣena rajasvalām
aśnāti surayā pakvaṁ
maraṇe harim uccaran

abhakṣyāgamyayor jātaṁ
vihayāghaugha-sañcayam
prayāti viṣṇu-sālokyaṁ
vimukto bhava-bandhanaiḥ

If one chants the holy names of Lord Hari at the time of death, even after he had enjoyed sex with the wife of a dog-eater during her menstrual period, and had eaten rice cooked in wine, he will be freed from the heavy burden of his sinful reactions, and attain the supreme abode of Lord Viṣṇu.

Text 431

bṛhan-nāradīye śukraṁ prati śrī-balinā

(King Bali spoke this verse to Śukrācārya, as recorded in the *Bṛhan-nāradīya Purāṇa*)

jihvāgre vartate yasya
harir ity akṣara-dvayam
viṣṇor lokam avāpnoti
punar-āvṛtti-durlabham

One whose tongue vibrates the two syllables, *hari*, will ascend to the abode of Lord Viṣṇu and never again return to this material world.

Text 432

pādme **(In the *Padma Purāṇa* it is stated)**

yatra tatra sthito vāpi
kṛṣṇa kṛṣṇeti kīrtayet
sarva-pāpa-viśuddhātmā
sa gacchet paramāṁ gatim

If one simply chants, Kṛṣṇa Kṛṣṇa—in whatever condition of life he may be in—he will be freed from all sinful reactions and achieve life's ultimate goal.

Text 433

tatraiva vaiśākha-māhātmye ambarīṣaṁ prati nāradena

(Nārada Muni spoke this verse to King Ambarīṣa, as recorded in the *Vaiśākha-māhātmya* section of the same literature)

tad eva puṇyaṁ paramaṁ pavitraṁ
govinda-gehe gamanāya patram
tad eva loke sukṛtaika-satraṁ
yad ucyate keśava-nāma-mātram

Simply by uttering the holy name of Lord Keśava, which is supremely pure, and which elevates one to His eternal abode, one will accumulate immense piety.

Texts 434-435

brahma-vaivarte **(In the *Brahma-vaivartta Purāṇa* it is stated)**

evaṁ saṅgrahaṇī-putrā-
bhidhāna-vyājato harim
samuccāryānta-kāle 'gād
dhāma tat paramaṁ hareḥ

nārāyaṇam iti vyājād
uccārya kaluṣāśrayaḥ
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

Simply by calling out the name of the prostitute's son, Nārāyaṇa, at the time of death, the sinful Ajāmila went back to the supreme abode of Lord Hari. When the most sinful Ajāmila went to Vaikuṇṭha, simply by calling out the name, Nārāyaṇa, not actually referring to the Lord, but to his son, then what can be said about the benefit obtained by chanting the holy name of the Lord with faith and devotion?

Text 436

ṣaṣṭha-skandhe **(In the *Śrīmad-Bhāgavatam* [6.2.49] it is stated)**

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

Text 437

vāmane **(In the *Vāmana Purāṇa* it is stated)**

ye kīrtayanti varadaṁ vara-padmanābhaṁ
śaṅkhābja-cakra-śara-cāpa-gadāsi-hastam
padmālayā-vadana-paṅkaja-ṣaṭpadākṣaṁ
nūnaṁ prayānti sadanaṁ madhughātinas te

Those who chant the holy names of Lord Hari, who awards benedictions to His devotees, whose navel resembles a lotus flower, who holds a conch, disc, club, lotus, bow and arrow in His hands, and who is just like a bumblebee hovering around the lotus face of Lakṣmī, will certainly become residents of Vaikuṇṭha.

Text 438

āṅgirasa-purāṇe **(In the *Āṅdirasa Purāṇa* it is stated)**

vāsudeveti manuja
uccārya bhava-bhītitaḥ
tan-muktaḥ padam āpnoti
viṣṇor eva na saṁśayaḥ

To attain freedom from fear of material existence, one should chant the holy name of Lord Vāsudeva. This will undoubtedly award one shelter at Lord Viṣṇu's lotus feet.

Text 439

nandī-purāṇe **(In the *Nandī Purāṇa* it is stated)**

sarvadā sarva-kāleṣu
ye 'pi kurvanti pātakam
nāma-saṅkīrtanaṁ kṛtvā
yānti viṣṇoḥ paraṁ padam

By congregationally chanting the holy names of the Supreme Lord, even the most sinful people can attain the supreme abode of Lord Viṣṇu.

Text 440

viśeṣataḥ kalau **(Especially in this age of Kali)**

dvādaśa-skandhe **(In the *Śrīmad-Bhāgavatam* [12.3.51] it is stated)**

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgo paraṁ vrajet

My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-

mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

Text 441

gāruḍe ambarīṣaṁ prati śrī-śukena

(Śukadeva spoke this verse to King Ambariṣa, as recorded in the *Garuḍa Purāṇa*)

yadīcchasi paraṁ jñānaṁ
jñānād yat paramaṁ padam
tad-ādareṇa rājendra
kuru govinda-kīrtanam

My dear king, if you wish to attain supreme knowledge and thereby attain the supreme abode of the Lord then chant the holy names of Govinda, with love and devotion.

Text 442

śrī-bhagavat-prīṇanatvaṁ **(It pleases the Supreme Lord)**

vārāhe **(In the *Varāha Purāṇa* it is stated)**

vāsudevasya saṅkīrtya
surāpo vyādhito 'pi vā
mukto jayeta niyataṁ
mahā-viṣṇuḥ prasīdati

Even drunkards and people who are afflicted with terrible diseases can attain liberation from the vicious cycle of repeated birth and death, and satisfy Lord Viṣṇu, simply by chanting the holy names of Lord Hari .

Text 443

bṛhan-nāradīye **(In the *Bṛhan-nāradīya Purāṇa* it is stated)**

nāma-saṅkīrtanaṁ viṣṇoḥ
kṣut-tṛṭ-praskhalitādiṣu
karoti satataṁ vipras
tasya prīto hy adhokṣajaḥ

O *brāhmaṇas*, the Supreme Lord, who is transcendentally situated and thus beyond the jurisdiction of material senses, always becomes pleased with someone who constantly glorifies His holy names—even when they are afflicted with hunger, thirst, and other forms of distress.

Text 444

viṣṇu-dharmottare **(In the *Viṣṇu-dharmottara* it is stated)**

nāma-saṅkīrtanaṁ viṣṇoḥ
kṣut-tṛṭ-praskhalitādiṣu
yaḥ karoti mahā-bhāga
tasya tuṣyati keśavaḥ

O greatly fortunate one, Lord Keśava becomes pleased with one who, when hungry, thirsty, or distressed for other reasons, chants His holy names.

Text 445

atha śrī-bhagavad-vaśī-kāritvaṁ **(It controls the Supreme Lord)**

mahābhārate śrī-bhagavad-vākyam
(The Supreme Lord made this statement, as recorded in the *Mahābhārata*)

ṛṇam etat pravṛddhaṁ me
hṛdayān nāpasarpati
yad govindeti cukrośa
kṛṣṇā māṁ dūra-vāsinaṁ

Being put into a very dangerous situation, Draupadi called out to Me, "O Govinda! O Govinda!" and for this I have become highly indebted to her. Indeed, this debt is firmly established within My heart.

Texts 446-447

ādi-purāṇe śrī-kṛṣṇārjuna-samvāde
(In a conversation between Lord Kṛṣṇa and Arjuna that is recorded in the *Ādi Purāṇa*, these verses are found)

gatvā ca mama nāmāni
nartayen mama sannidhau
idaṁ bravīmi te satyaṁ
krīto 'haṁ tena cārjuna

gatvā ca mama nāmāni
rudanti mama sannidhau
teṣām ahaṁ parikrīto
nānya-krīto janārdanaḥ

O Arjuna, those who sing My holy names and dance before Me in ecstasy certainly purchase Me with the price of their devotion. I promise you this. I tell you the truth—those who chant My names and cry with devotion before Me, actually purchase Me with their love.

Text 448

evaṁ śrutvā ca mama nāmāni ity-ādi

In this way, one should hear the glories of My holy names and performing other such devotional activities.

Text 449

viṣṇu-dharme prahlādena

(Prahlāda made this statement, which is found in the Viṣṇu-dharma)

jitaṁ tena jitaṁ tena
jitaṁ teneti niścitam
jihvāgre vartate yasya
harir ity akṣara-dvayam

When someone's tongue is heard to vibrate the two syllables, *hari*, it is to be understood that he has brought the Supreme Lord under his control, he has surely brought the Supreme Lord under his control, he has certainly brought the Supreme Lord under his control.

Text 450

svataḥ parama-puruṣārthatvaṁ

(It automatically awards one the supreme objective of life)

skānde kāśī-khaṇḍe pādme ca vaiśākha-māhātmye

(In the *Kāśī-khaṇḍa* section of the *Skanda Purāṇa*, and the *Vaiśākha-māhātmya* section of the *Padma Purāṇa*, this verse appears)

idam eva hi maṅgalyaṁ
etad eva dhanārjanam
jīvitasya phalaṁ caitad
yad dāmodara-kīrtanam

Chanting the holy name of Dāmodara is the only real benefit of performing all kinds of auspicious activities. Indeed, it is the only perfection of accumulating wealth and the only valid reason for remaining alive.

Text 451

prabhāsa-khaṇḍe **(In the *Prabhāsa-khāṇḍa* it is stated)**

madhuram-madhuram etaṁ maṅgalaṁ maṅgalanaṁ
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

O best of the descendents of Bhṛgu! If the holy name of Lord Kṛṣṇa, which is sweeter than the sweetest, which is more auspicious than the most auspicious, which is the eternal fruit of the Vedic tree, and which is fully transcendental, is chanted, either faithfully or faithlessly, even once, without any offense, it will definitely deliver one from material existence.

Text 452

viṣṇu-rahasye viṣṇu-dharmottare ca

(In the *Viṣṇu-rahasya* and the *Viṣṇu-dharmottara* it is stated)

etad eva paraṁ jñānaṁ
etad eva paraṁ tapaḥ
etad eva paraṁ tattvaṁ
vāsudevasya kīrtanam

Glorification of Lord Hari is the foremost knowledge, the foremost austerity, and the foremost truth. This is the verdict of all great authorities.

Text 453

bhakti-prakāreṣu sraiṣṭhyaṁ

(It is the best among all the limbs of devotional service)

vaiṣṇava-cintāmaṇi śrī-śivomā-samvāde

(In a conversation between Lord Śiva and Umā that is found in the *Vaiṣṇava-cintāmaṇi*, this verse is found)

aghacchit-smaraṇaṁ viṣṇor
bahv-āyāsena sādhyate
auṣṭha-spandana-mātreṇa
kīrtanaṁ tu tato varam

It takes a great deal of endeavor to release oneself from material bondage by constantly remembering Lord Viṣṇu but simply by moving one's lips,

the fear of material existence is vanquished. Therefore, chanting is more important than remembering.

Text 454

anyatra ca **(Elsewhere it is stated)**

yena janma-śataiḥ pūrvaṁ
vāsudevaḥ samarcitaḥ
tan-mukhe hari-nāmāni
sadā tiṣṭhanti bhārata

O King, only one who has properly worshiped Lord Vāsudeva in hundreds of previous births is able to constantly chant His holy names.

Text 455

viśeṣataḥ kalau **(Especially in this age of Kali)**

viṣṇu rahasye **(In the *Viṣṇu-rahasya* it is stated)**

yad abhyarcya hariṁ bhaktyā
kṛte kratu-śatair api
phalaṁ prāpnoty avikalaṁ
kalau govinda-kīrtanāt

The same benefit that was obtained by performing hundreds of sacrifices in Satya-yuga, and the same benefit that was received by worshiping Lord Hari in Dvāpara-yuga, can be achieved in this age of Kali simply by chanting the holy names of Govinda.

Text 456

viṣṇu-purāṇe **(In the *Viṣṇu Purāṇa* it is stated)**

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

The result one obtained by meditation in Satya-yuga, by performing sacrifice in Tretā-yuga, and by worshiping the Lord of the universe in Dvāpara-yuga, can be obtained simply by chanting the holy names of the Lord in Kali-yuga.

Text 457

dvādaśa-skandhe (In the *Śrīmad-Bhāgavatam* [12.3.52] it is stated)

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

The result that was achieved by meditation in Satya-yuga, by sacrifice in Tretā-yuga, and by temple worship in Dvāpara-yuga, can be obtained in this age of Kali simply by *Hari-kīrtana.*

Text 458

ekādaśe (In the *Śrīmad-Bhāgavatam* [11.5.32] it is stated)

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

In this age of Kali, those who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by the performance of *saṅkīrtana-yajña.*

Text 459

skānde ca (In the *Skanda Purāṇa* it is stated)

mahā-bhagavatā nityaṁ
kalau kurvanti kīrtanam

In this age of Kali, exalted personalities are always seen chanting the holy names of Lord Kṛṣṇa.

Text 460

bṛhan-nāradīye nāradoktaṁ

(Nārada made this statement, which is found in the *Bṛhan-nāradīya Purāṇa*)

harer nāmaiva nāmaiva
nāmaiva mama jīvanam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

In this age of Kali, the holy name of Lord Hari, the holy name of Lord Hari, the holy name of Lord Hari is my life and soul. Apart from the chanting of the holy name of the Lord, there is no alternative, there is no alternative, there is no alternative.

Text 461

ata evoktaṁ **(Therefore, it is said)**

sakṛd uccārayanty eva
harer nāma cid-ātmakam
phalaṁ nāsya kṣamo vaktuṁ
sahasra-vadano vidhiḥ

Even Anantadeva, with His one thousand mouths, and four-headed Brahmā are unable to fully describe the benefit one obtains by chanting, even once, Lord Hari's transcendental holy name.

Text 462

padmottara-khaṇḍe śrī-rāmāṣṭottara-śata-nāma-stotre śrī-śivena
(Lord Śiva spoke this verse describing the one thousand and eight holy names of Lord Rāmacandra, which is found in the *Padma Purāṇa*)

rakārādīni nāmāni
śṛṇvato devi jāyate
prītir me manaso nityaṁ
rāma-nāma-viśaṅkayā

O Goddess, I become joyful as soon as I hear a name that begins with the syllable, *ra*, because I assume that it is the holy name of Lord Rāma.

Text 463

vaiṣṇava-cintāmaṇau ca **(In the *Vaiṣṇava-cintāmaṇi* it is stated)**

īśo 'haṁ sarva-jagatāṁ
nāmnāṁ viṣṇor hi jāpakaḥ
satyaṁ satyaṁ vadāmy eṣa
harer nāma gatir nṛṇām

I became the controller of the universe simply by chanting the holy names of Lord Viṣṇu. I swear, again and again, that the holy name of Lord Hari is the ultimate goal for one who has attained a human birth.

Texts 464-466

ādi-purāṇe ca śrī-kṛṣṇārjuna-samvāde

(In a conversation between Lord Kṛṣṇa and Arjuna that is recorded in the *Ādi Purāṇa*, these verses appear)

śraddhayā helayā nāma
raṭanti mama jantavaḥ
teṣāṁ nāma sadā pārtha
vartate hṛdaye mama

na nāma-sadṛśaṁ jñānaṁ
na nāma-sadṛśaṁ vrataṁ
na nāma-sadṛśaṁ dhyānaṁ
na nāma-sadṛśaṁ phalam

na nāma-sadṛśas tyāgo
na nāma-sadṛśaḥ śamaḥ
na nāma-sadṛśaṁ puṇyaṁ
na nāma-sadṛśī gatiḥ

O Arjuna, I always remember those persons who chant My holy names, whether with faith, or negligently. There is no understanding equal to that possessed by one who chants the holy name, there is no vow equal to the chanting of the holy name, there is no meditation equal to the chanting of the holy name, there is no benefit equal to that which is gained by chanting the holy name, there is no detachment equal to that exhibited by one who always chants the holy name, there is no peace equal to that experienced by one who chants the holy name, there is no piety equal to that attained by one who chants the holy name, and there is no goal of life equal to the chanting of the holy name.

Texts 467-469

nāmaiva paramā muktir
nāmaiva paramā gatiḥ
nāmaiva paramā śāntir
nāmaiva paramā sthitiḥ

nāmaiva paramā bhaktir
nāmaiva paramā matiḥ

nāmaiva paramā prītir
nāmaiva paramā smṛtiḥ

nāmaiva kāraṇaṁ jantor
nāmaiva prabhur eva ca
nāmaiva paramārādhyo
nāmaiva paramo guruḥ

The holy name certainly awards one the highest liberation, the holy name is certainly the supreme goal of life, the holy name certainly awards one absolute peace, the holy name certainly brings one to the highest state of existence, the holy name is certainly the foremost limb of devotional service, the holy name is certainly develops the brightest intelligence, the holy name certainly awards one the supreme form of love of God, the holy name is certainly the best means of remembrance, the holy name is certainly the life and soul of the living entities, the holy name is the only worshipable Lord, and the holy name is the supreme spiritual master.

Texts 470-471

kiṁ ca **(It is also said)**

nāma-yuktān janān dṛṣṭva
snigdho bhavati yo naraḥ
sa yāti paramaṁ sthānaṁ
viṣṇunā saha modate

tasmān nāmāni kaunteya
bhajasva dṛḍha-mānasaḥ
nāma-yuktaḥ priyo 'smākaṁ
nāma-yukto bhavārjuna

O son of Kunti, one who becomes joyful upon seeing a person who is inclined to chant the holy names of the Lord will also go back to Godhead and enjoy the association of Lord Viṣṇu. Therefore, My advice is that you go on chanting My holy names with firm determination because one who is attached to chanting My holy names is very dear to Me.

Text 472

atha śrī-bhagavan-nāma
japasya smaraṇasya ca

śravaṇasyāpi māhātmyaṁ
iṣād bhedād vilikhyate

Now, we shall discuss the various characteristics of hearing, chanting, and remembering the glories of the holy names of the Lord.

Text 473

atha śriman nāmajapa māhātmyam

(The glories of chanting the holy name)

viṣṇu-rahasye śrī-bhagavad-uktau

(The Supreme Lord made this statement in this regard, as recorded in the *Viṣṇu-rahasya*)

satyaṁ bravīmi manujāḥ svayam ūrdhva-bahur
yo māṁ mukunda narasiṁha janārdaneti
jīvan japaty anu-dinaṁ maraṇe ṛṇīva
pāsāṇa-kāṣṭha-sadṛśāya dadyāmy abhīṣṭam

O members of human society, I raise My arms and boldly declare that when someone regularly chants My names, saying, "O Mukunda! O Nṛsiṁha! O Janārdana!" I feel indebted to him and thus award him his desired goal of life, even if he happens to be dry and hard-hearted, like a piece of wood or stone.

Text 474

kāśī-khaṇḍe agnibindu-stutau

(In the prayers of Agnibindu that are recorded in the *Kāśi Khaṇḍa*, this verse is found)

nārāyaṇeti nara-kārṇavatāraṇeti
dāmodareti madhuheti catur-bhujeti
viśvambhareti virajeti janārdaneti
kvāstīha janma japatāṁ kva kṛtānta-bhītiḥ

O Nārāyaṇa! O deliverer from hellish conditions! O Dāmodara! O killer of the Madhu demon! O Caturbhuja! O Viśvambara! O Viraja! O Janārdana!—how can persons who chant these holy names be afraid of re-birth and the abode of Yamarāja?

Text 475

pādme vaiśākha-māhātmye yama-brāhmaṇa-samvāde

(In a conversation between Yamarāja and a *brāhmaṇa* that is found in the *Vaiśākha-māhātmya* section of the *Padma Purāṇa* it is stated)

vāsudeva-japāsaktān
api pāpa-kṛto janān
nopasarpanti vai vighnā
yama-dūtāś ca dāruṇāḥ

If sinful people become attached to the chanting of the holy name of Lord Hari then they too will be delivered from all obstacles, such as lust; the threefold material miseries; and the wrath of the Yamadūtas.

Text 476

bṛhad-viṣṇu-purāṇe **(In the *Bṛhad-viṣṇu Purāṇa* it is stated)**

kva nāka-pṛṣṭha-gamanaṁ
punar āvṛtti-lakṣaṇam
kva japo vāsudeveti
mukti-bījam anuttamam

What comparison can be made between the attainment of heaven, from where one has to return to this world once again, and the chanting of Lord Vāsudeva's holy names, which is the only means for liberation?

Text 477

śrī-nāma-smaraṇa-māhātmyam

(The glories of remembering the holy names of the Lord)

itihāsottame **(In the *Itihāsa-uttama* it is stated)**

svāpne 'pi nāma-smṛtir ādi-puṁsaḥ
kṣayaṁ karoty ahita-pāpa-rāśeḥ
prayatnataḥ kiṁ punar ādi-puṁsaḥ
prakīrtite nāmni janārdanasya

Need it be said that chanting the holy names of Lord Janārdana will certainly destroy heaps of sinful reactions when simply by remembering the holy names of the Lord, even while dreaming, all of one's accumulated sinful reactions are eradicated?

Text 478

laghu-bhāgavate (In the ***Laghu-bhāgavatāmṛta*** it is stated)

te sabhāgyā manuṣyeṣu
kṛtārthā nṛpa niścitam
smaranti ye smārayanti
harer nāma kalau yuge

O saintly king, those who remember the holy names of Lord Hari and preach the glories of the holy names to others in this age of Kali are certainly to be considered most fortunate.

Text 479

pādme devahūti-stutau (This prayer of Devahūti is found in the ***Padma Purāṇa***)

prayāṇe cāprayāṇe ca
yan-nāma-smaraṇān nṛṇām
sadyo naśyati pāpaugho
namas tasmai cid-ātmane

I offer my respectful obeisances unto the transcendental Personality of Godhead, Lord Hari. Simply by remembering His holy names during one's life, or at the time of death, all of one's sinful reactions are immediately vanquished.

Text 480

tatraivottara-khaṇḍe (In the ***Uttara-khaṇḍa*** of the same literature it is stated)

man-nāma-smaraṇād eva
pāpinam api satvaram
muktir bhavati jantūnāṁ
brahmādīnāṁ su-durlabham

By remembering My holy names, even the most sinful people can attain that destination which is rarely achieved, even by the demigods, headed by Brahmā.

Texts 481-482

brahma-vaivarte (In the ***Brahma-vaivarta Purāṇa*** it is stated)

yad-anudhyāna-dāvagni-
dagdha-karma-tṛṇaḥ pumān

viśuddhaḥ paśyati vyaktaṁ
avyaktam api keśavam

tad asya nāma jīvasya
patitasya bhavāmbudhau
hastāvalamba-dānāya
pravīṇo nāparo hareḥ

By the blazing forest fire of the remembrance of the holy names of the Lord, all the dry grass of fruitive activities are burnt to ashes. The chanting of the holy names of the Lord is the only means of deliverance for those who are merged into the ocean of material existence. It is a fact that there is no way to be liberated from material bondage other than by chanting the holy names of Lord Hari.

Text 483

jābāli-saṁhitāyāṁ **(In the *Jābāli Saṁhitā* it is stated)**

harer nāma paraṁ japyaṁ
dhyeyaṁ geyaṁ nirantaram
kīrtanīyaṁ ca bahudhā
nirvṛtir bahudhecchatā

Those who are always on the lookout for varieties of material enjoyment should continuously chant, meditate upon, and glorify the holy names of Lord Hari.

Text 484

atha śrī-bhagavan-nāma-māhātmyaṁ

(The glories of the Lord's holy names)

bṛhan-nāradīye śrī-nāradoktau

(Nārada Muni spoke this verse, which is found in the *Bṛhan-nāradīya Purāṇa*)

yan-nāma-śravaṇenāpi
mahā-pātakino 'pi ye
pāvanatvaṁ prapadyante
kathaṁ stoṣyāmi khinna-dhīḥ

How can an unintelligent person like me glorify the Lord's holy names which, simply by hearing, even the most sinful people are purified.

Text 485

itihāsottame **(In the *Itihāsa-uttama* it is stated)**

śrutaṁ saṅkīrtitaṁ vāpi
harer āścarya-karmaṇaḥ
dahaty enāṁsi sarvāṇi
prasaṅgāt kim u bhaktitaḥ

When all sinful reactions are burnt to ashes simply by hearing or chanting the holy names of Lord Hari, whose activities are most wonderful then what can be said about the benefit one receives by hearing and chanting His holy names in pure devotion?

Text 486

ṣaṣṭha-skandhe citraketūktau

(King Citraketu spoke this verse, which is found in the *Śrīmad-Bhāgavatam* [6.16.44])

na hi bhagavann aghatitam idaṁ
tvad-darśanān nṛṇām akhilāgha-kṣayaḥ
yan-nāma-sakṛc-chravaṇāt
pukkaśo 'pi pramucyate samśārāt. iti.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

Text 487

śrīman-nāmnāṁ ca sarveṣāṁ
māhātmyeṣu sameṣv api
kṛṣṇasyaivāvatāreṣu
viśeṣaḥ ko 'pi kasyacit

Although the glories of all the holy names of the Supreme Lord are unlimited, still, among all the names of His incarnations, the name, Kṛṣṇa, has special significance.

Text 488

atha viśeṣataḥ śrī-kṛṣṇāvatāra-māhātmyaṁ

(The unparalleled glories of the incarnation of Kṛṣṇa)

brāhmaṇḍa-purāṇe śrī-kṛṣṇāṣṭottara-śata-nāma-māhātmye

(In the description of the one hundred and eight names of Lord Kṛṣṇa that is found in the *Brahmāṇḍa Purāṇa*, it is stated)

sahasra-nāmnāṁ puṇyānāṁ
trir āvṛttya tu yat phalam
ekāvṛttya tu kṛṣṇasya
nāmaikaṁ tat prayacchati

The benefit obtained by reciting the thousand names of Lord Viṣṇu can be obtained simply by reciting the holy name of Śrī Kṛṣṇa just once.

Texts 489-490

idaṁ kirīṭī sañjapya
jayī pāśupatāstra-bhāk
kṛṣṇasya prāṇa-bhūtaḥ san
kṛṣṇaṁ sārathim āptavān

kim idaṁ bahunā śaṁsan
manuṣānanda-nirbharaḥ
brahmānandam avāpyante
kṛṣṇa-sāyujyam āpnuyāt

By chanting the holy names of Kṛṣṇa, Arjuna acquired the Pāśupata weapon and became a very dear friend of the Lord and thereby was able to engage Him as his charioteer. Simply by chanting the holy names of Lord Kṛṣṇa, one become merged in an ocean of transcendental ecstasy and ultimately, attains His association in the spiritual sky.

Text 491

vārāhe ca śrī-mathurā-māhātmye

(In the *Mathurā-māhātmya* section of the *Varāha Purāṇa* it is stated)

tatra guhyāni nāmāni
bhaviṣyanti mama priye
puṇyāni ca pavitrāṇi
saṁsāra-cchedanāni ca

O dear one, in My pastimes as Kṛṣṇa, My most confidential holy names will be most auspicious, supremely purifying, and the deliverer of the conditioned souls from material existence.

Texts 492-493

tatraiva viśeṣataḥ śrī-kṛṣṇeti-nāma-māhātmyaṁ

(The glories of the holy name, Kṛṣṇa, in particular)

dvārakā-māhātmye prahlāda-bali-samvāde

(In a conversation between Prahlāda and Bali that is recorded in the *Dvāraka Māhātmya*, this verse appears)

atītāḥ puruṣāḥ sapta
bhaviṣyāś ca caturdaśa
naras tārayate sarvān
kalau kṛṣṇeti-kīrtanāt

kṛṣṇa-kṛṣṇeti kṛṣṇeti
svapan jāgrad vrajaṁs tathā
yo jalpati kalau nityaṁ
kṛṣṇa-rūpī bhaved dhi saḥ

Those who chant the holy name of Lord Kṛṣṇa in this dangerous age of Kali will deliver seven past generations of their family, as well as fourteen future generations. In this age of Kali, one who, while awake or while dreaming, chants, "Kṛṣṇa! Kṛṣṇa!" becomes situated on the same platform as the Lord.

Text 494

brahma-vaivarte **(In the *Brahma-vaivarta Purāṇa* it is stated)**

hanan brāhmaṇam atyantaṁ
kāmo vā surāṁ piban
kṛṣṇa-kṛṣṇety aho-rātraṁ
saṅkīrtya śucitām iyāt

Even if someone had killed a *brāhmaṇa*, or habitually drank wine, if he chants, "Kṛṣṇa! Kṛṣṇa! throughout the day and night, he will become purified.

Text 495

viṣṇu-dharme **(In the *Viṣnu-dharma* it is stated)**

kṛṣṇeti maṅgalaṁ nāma
yasya vāci pravartate
bhasmī-bhavanti rājendra
mahā-pātaka-koṭayaḥ

O ruler of men, when one utters the most auspicious holy name, Kṛṣṇa, all his countless sinful reactions are burnt to ashes.

Text 496

nārasiṁhe śrī-bhagavad-uktau

(This statement of the Supreme Lord is found in the *Nṛsiṁha Purāṇa*)

kṛṣṇa-kṛṣṇeti kṛṣṇeti
yo māṁ smarati nityaśaḥ
jalaṁ bhittvā yathā padmaṁ
narakād uddharāmy aham

I personally deliver from a hellish condition of life one who constantly remembers Me by chanting My holy name, "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" He is delivered from material existence just as a lotus flower emerges from the water.

Text 497

gāruḍe pādme ca

(In the *Garuḍa Purāṇa* and the *Padma Purāṇa* it is stated)

saṁsāra-sarpa-sandaṣṭaṁ
naṣṭa-ceṣṭaika-bheṣajam
kṛṣṇeti vaiṣṇavaṁ mantraṁ
śrutvā mukto bhaven naraḥ

One who has lost his original consciousness due to being bitten by a poisonous snake in the form of material existence can be relieved of his distress simply by hearing the Vaiṣṇava *mantra*, Kṛṣṇa, which is the only remedy for the diseased condition of material life.

Text 498

prabhāsa-purāṇe nārada-kuśadhvaja-samvāde śrī-bhagavad-uktau

(The Supreme Lord spoke this verse, which is quoted in a conversation between Nārada Muni and Kuśadhvaja that is found in the *Prabhāsa Purāṇa*)

nāmnāṁ mukhyataraṁ nāma
kṛṣṇākhyaṁ me parantapa
prāyaścittam aśeṣānāṁ
pāpānāṁ mocakaṁ param

O vanquisher of the enemies, among all My holy names, the name, Kṛṣṇa, is the foremost. This holy name is the best means of atonement for even unlimited sinful activities, and it is the giver of liberation.

Text 499

pādme **(In the *Padma Purāṇa* it is stated)**

yatra yatra sthito vāpi
kṛṣṇa-kṛṣṇeti kīrtayet
sarva-pāpa-viśuddhātmā
sa gacchet paramāṁ gatim

Wherever one may be, if he somehow chants, "Kṛṣṇa! Kṛṣṇa!", he will immediately become freed from all sinful reactions and achieve the highest goal of life.

Text 500

viṣṇu-dharmottare śrī-kṛṣṇa-sahasra-nāma-stotre

(In the prayers containing the thousand names of Kṛṣṇa that is recorded in the *Viṣṇu-dharmottara*, this verse appears)

ballavī-kānta kiṁ tais tair
upāyaiḥ kṛṣṇa-nāma te
kintu jihvāgragam jāgran
niruddhe hi mahābhayam

O beloved Lord of the *gopīs*, what is the use of performing fruitive activities and cultivating knowledge? If Your holy name, Kṛṣṇa, remains present on my tongue then where is the fear of material existence?

Text 501

tatraivānyatra **(In the same literature, it is further stated)**

satyaṁ vravīmi te śambho
gopanīyam idaṁ mama
mṛtyu sañjīvaṇiṁ nāma
kṛṣṇākhyām avadhāraya

O Mahādeva, I am telling you the truth—the holy name of Kṛṣṇa is most confidential. Know for certain that this holy name can bring a dead man back to life.

Text 502

bhāratavibhāge **(In the *Bhārata-vibhāga* it is stated)**

kṛṣṇaḥ kṛṣṇaḥ kṛṣṇa ityantakāle
jalpan jantur jīvitaṁ yo jahāti
ādyaḥ śabdaḥ kalpate tasya muktyai
vrīḍā namrau tiṣṭhato'nyā vṛṇasthau

One who, at the time of death, chants the holy name, "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" will not have to chant any other holy name to be delivered. Among all the names of the Lord, the name, Kṛṣṇa, is sufficient for liberation. In fact, the other holy names of the Lord feel embarrassed, like an unemployed person who has no work.

Text 503

anyatrāpi **(Elsewhere it is stated)**

nāma-cintāmaṇi-kṛṣṇaś
caitanya-rasa-vigrahaḥ
purnaḥ śuddho nitya-mūkto
'bhinnatvān nāma-nāminoḥ

The holy name of Kṛṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always

liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

Text 504

ataevoktam **(Therefore, it is said)**

tebhyo namo'stu bhavavāridhi jīrṇapaṅka
saṁmagna mokṣaṇa vicakṣaṇaḥ pādukebhyaḥ
kṛṣṇeti varṇa yugala śravaṇena yeṣām
ānandathur bhavati narttita romavṛndaḥ

I offer my respectful obeisances unto the lotus feet of the devotees who are capable of lifting up the fallen conditioned souls who are entangled in to the mire of material existence, who shed incessant tears of love while hearing the two syllables, Kṛṣṇa, and whose hair stands on end while listening to the holy name of the Lord.

Text 505

kiñca dvitiya skaṇde **(In the *Śrīmad-Bhāgavatam* [2.3.24] it is stated)**

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end.

Text 506

itihāsottame ca **(In the *Itihāsa-uttama* it is stated)**

nāmni saṅkīrttite viṣṇor
yasya puṁso na jāyate
saroma pulakaṁ gātraṁ
sa bhavet kuliśopamaḥ

One whose hair does not stand on end while chanting the holy names of Lord Kṛṣṇa possesses a heart that is as hard as a thunderbolt.

Texts 507-508

atha śrīman nāmakīrttana nityatā

(The chanting of the Lord's holy names is eternal)

kātyāyana saṁhitāyām **(In the *Kātyāyana Saṁhitā* it is stated)**

nāma saṅkīrttanaj jātaṁ
puṇyaṁ nopa cayanti ye
nānāvyādhi samāyuktāḥ
śata janmasu te narāḥ

sā hānis tan mahacchidraṁ
sa mohaḥ sa ca vibhramaḥ
yan muhūrttaṁ kṣaṇaṁ vāpi
vāsudevaṁ na kīrttayet

Those who do not take advantage of the congregational chanting of the Lord's holy names will suffer from various diseases in the next hundreds of lives. Any time that is not spent chanting the holy names of the Lord is a waste, harmful, and causes illusion. In other words, if one does not utilize every moment chanting the holy names of the Lord—his life is spent in vain.

Text 509

pādme vaiśakha-māhātmye yamabrāhmaṇa-saṁvāde

(In a conversation between Yamarāja and a *brāhmaṇa* that is recorded in the *Vaiśakha-māhātmya* section of the *Padma Purāṇa*, this verse appears)

avamatya ca yānti
bhagavat kīrttanaṁ narāḥ
te yānti narakaṁ ghoraṁ
tena pāpena karmmṇā

Those who ignore the chanting of the Lord's holy names and go elsewhere to utilize their time in another way will enter the darkest regions of hell as a result of their sinful mentality.

Texts 510-512

śrutayaśca **(In the Vedas it is said)**

oṁ āsya jānanto nāma cidviviktan
mahaste viṣṇo sumatiṁ bhajāmahe
oṁ tat sat oṁ padaṁ devasya namasā
vyantaḥ śravasya vaśrava āpanna mṛktam

nāmāni cidddhire yajñiyāni
bhadrāyānte raṇayantaḥ saṁdṛṣṭau
oṁ tamu stotāraḥ pūrvvaṁ yathāvida
ṛtasya garbhaṁ januṣā piparttan

āsya jānanto nāma cidviviktan
maḥaste viṣṇo sumatiṁ bhajāmahe

O Lord Viṣnu, we worship Your holy name, which has a transcendental form of pure knowledge, which is self-manifested, and which is the most sought after entity in this world.

O supremely worshipable Lord, we offer our unlimited obeisances at Your lotus feet. Simply by hearing the glories of Your holy name, devotees can attain eternal fame and liberation. Those who have accepted the worship of Your lotus feet as the goal of their lives fully engage in chanting Your holy names to achieve Your direct association.

Although it is said that one should make his life successful by glorifying whatever he may have heard about Lord Kṛṣṇa, the complete whole, we are unable to do this because we do not know how to offer prayers in the prescribed manner. Thus we have concluded that it is our utmost duty to simply chant His holy names.

Text 513

īdyśe nāma māhātmye
śruti-smṛti-viniścite
kalpayanti arthavādaṁ ye
te yānti ghora yātanām

Those who interpret the glories of the holy names that are ascertained by *śruti* and *smṛti*, or think that they are imagination, will suffer terrible punishment in hell.

Text 514

atha śri bhagavan nāma arthavāda kalpanā dūṣaṇam

(The fate of a person who thinks that the glories of the holy names are an exaggeration)

kātyāyana saṁhitāyām **(In the *Kātyāyana Saṁhitā* it is stated)**

arthavādam harer nāmni
sambhāvayati yo naraḥ
sa pāpiṣṭho manuṣyāṇāṁ
niraye patati sphuṭam

A sinful person who considers the glories of the holy names of Lord Hari to be imagination will certainly traverse the path to hell.

Text 515

brahma saṁhitāyām baudhāyanaṁ prati śrī bhagavaduktau

(The Supreme Lord spoke this verse to Baudhāyana, as recorded in the *Brahma-saṁhitā*)

yannāma kīrttana phalaṁ vividhaṁ niśamya
na śraddadhāti manute yadutārtha vādam
yo mānuṣas tamiha duḥkhacaye kṣipāmi
saṁsāra ghora vividhārtti nipīḍitāṅgam

Unto those who do not believe in the results of chanting the holy names of the Lord that are described in the revealed scriptures, but rather consider them to be an exaggeration, I personally inflict upon them various sufferings and throw them into the ocean of miseries in this material world.

Texts 516-517

jaimini saṁhitāyāñca **(In the *Jaimini-saṁhitā* it is stated)**

śruti–smṛti–purāṇeṣu
nāma māhātmya vāciṣu
yer'thavāda iti brūyurna
teṣāṁ nirayākṣayaḥ

tasmiṁśca bhagavan nāmni
jagad eka upakāriṇi

viśvaika sevye matimāna
aparādhān vivarjjayet

Those who consider the statements of the *śruti*, *smṛti* and *Purāṇas* that praise the glories of the holy name to be imagination will suffer unlimitedly in hell. Therefore, every intelligent person must be careful about committing offenses against the chanting of the holy names, which are the only benefactor of all conditioned souls and the only object worthy of service for all classes of men.

Texts 518-520

yata uktaṁ padme śrī nāradaṁ prati śrī sanatkumāreṇa
(Sanat-kumara spoke these verses to Nārada Muni, which are found in the *Padma Purāṇa*)

sarvvāparādha kṛdapi
mucyate harisaṁśrayaḥ
harer api aparādhān yaḥ
kuryyāt dvipada pāṁśanaḥ

nāmāśrayaḥ kadācit
syātta ratyeva sa nāmataḥ
nāmno'pi sarvvasuhṛdo
hyaparādhāt patatyadhaḥ

If a most sinful person takes shelter of the lotus feet of Lord Hari then he can become freed from all of his sinful reactions. If a person who is the lowest among mankind and had committed offenses at the lotus feet of Lord Hari takes shelter of the Lord's holy names, he can become freed from these offenses. Therefore, where is the doubt that if a person commits offenses at the lotus feet of the holy name, he will certainly be degraded to a hellish condition of life?

Texts 521-524

atha nāmāparādhāḥ **(The offenses against the chanting of the holy names)**

taṁ prati tenaivauktāḥ **(Sanat-kumāra spoke these verses to Nārada Muni)**

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ

guror avajñā śruti-śāstra-nindanam.
tathārthavādo hari-nāmni kalpanam
nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ.
aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

śrute 'pi nāma-māhātmye
yaḥ prīti-rahito naraḥ
ahaṁ-mamādi-paramo
nāmni so 'py aparādha-kṛt

1. To blaspheme the devotees who have dedicated their lives for propagating the holy names of the Lord. **2.** To consider the names of the demigods to be equal to or independent to the holy name of Lord Viṣṇu. **3.** To disobey the orders of the spiritual master. **4.** To blaspheme the Vedic literatures, or literatures in pursuance of the Vedic version. **5.** To consider the glories of the holy name to be imagination. **6.** To give some interpretation on the holy name of the Lord. **7.** To commit sinful activities on the strength of the holy name of the Lord. **8.** To consider pious activities to be equal to the chanting of the holy name of the Lord. **9.** To instruct faithless persons about the glories of the holy name. **10.** To maintain material attachment, even after receiving so many instructions in this regard, considering the material body to be "me," and everything in relation to the body as, "mine".

Text 525

jāte nāmaparādhe'pi
pramādena kathañcana
sadā saṅkīrttayannāma
tadeka śaraṇo bhavet

If, due to carelessness, or any other reason, one commits an offense at the lotus feet of the holy name one must take complete shelter of the holy name and continue chanting without cessation.

Text 526

aparādha bhañjanam (To counteract an offense)

uktañca tenaiva tatra (Sanat-kumāra continued speaking to Nārāda Muni)

nāmāparādha uktānāṁ
nāmānyeva harantyagham
aviśrānta prayuktāni
tānyevārtha karāṇi ca

The holy names alone can destroy the offenses one commits at the lotus feet of the holy name. If one continues to chant the holy names of the Lord, by the mercy of the holy names, he may become freed from all offenses and ultimately achieve life's ultimate goal.

Text 527

namaikaṁ yasya vāci smaraṇa patha
gataṁ śrotram mūlaṁ gataṁ vā
śuddhaṁ vā aśuddha varṇaṁ
vyavahitarahitaṁ tārayatyeva satyam

tacceddeha-draviṇa-janatā- lobha-
poṣaṇḍa-madhye nikṣiptaṁ syānna
phalajanakaṁ śighram evātra vipra

It is a fact that if a person chants even one holy name of Lord Hari, or hears one holy name, whether he utters the holy names correctly or incorrectly, the holy name will nevertheless deliver him. Still, he may not immediately obtain the principal fruit of chanting the holy names of the Lord. If the holy name is chanted by atheists, who are simply interested in the gratification of their bodies, wealth, and family members, it will eventually bear fruit, but not immediately.